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UNIVERSITY OF ALBERTA

FROM THE INSTRUCTOR'S LOOM: WEAVING THE MEANING OF CURRICULAR CHANGE IN HIGHER EDUCATION

BY
LINDA SUSAN CLEMENCE ©

A thesis submitted to the Faculty of Graduate Studies and Research
in partial fulfillment of the requirements for the degree of
MASTER OF EDUCATION
IN
ADULT AND HIGHER EDUCATION

DEPARTMENT OF ADULT, CAREER AND TECHNOLOGY EDUCATION

Edmonton, Alberta
FALL, 1994

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UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled FROM THE INSTRUCTOR'S LOOM: WEAVING THE MEANING OF CURRICULAR CHANGE IN HIGHER EDUCATION in partial fulfillment of the requirements for the degree of MASTER OF EDUCATION in ADULT AND HIGHER EDUCATION.

Paula A. Brook
Paula A. Brook, Supervisor

Sue M. Scott
Sue M. Scott

Terrance Carson

Date: Aug. 18, 94

DEDICATION

This thesis is dedicated to the committed teachers in higher education who take their courses beyond their subject into the minds and lives of their students. They have shown me that the subject that matters is learning.

To my mother, Clemence I. James, and my father, William E. James. To both of them, higher education was a belief, an aspiration, and an expectation! I pass their words on to my own children and the students whose lives I touch.

To Joan and Morgan whose stories have made curriculum in higher education real.

ABSTRACT

This qualitative study was completed to gain a deeper understanding of the meaning of curricular change in higher education from the perspective of faculty members involved in changing the courses they teach. Its purpose emerged from personal and academic interest of the researcher-practitioner. As background to the study, two areas of literature were reviewed: first, conceptions of curriculum, teaching, and curricular change in higher education, and second, sources which focus on the study of meaning.

Based in the interpretive paradigm, the research design was informed by hermeneutics and guided by the metaphor of the tapestry. Two faculty members joined the researcher in collaborative in-depth conversations about their curricular change experiences. Interpretation was a planned part of the research method and the analysis; the threads of meaning of each conversation were shared with the participants between interviews and became the basis of their "curricular tapestries," interpretive commentaries of each participant's understandings about curricular change in the university.

In the final chapter, the researcher's retrospective review of the two tapestries highlights shared meaning regarding how curricular change occurs, bumping up against the system, change below the surface, and personal change. A brief literature review extends this shared meaning by merging a social theory perspective with what was revealed about curricular practice in the university. Reflective comments also address implications for curricular practice, the realization of the research method, and the use of the tapestry metaphor.

ACKNOWLEDGEMENTS

The meaning-making which occurred in the process of completing this study extended far beyond the words written between the covers of this thesis and my actions as the researcher. I wish to acknowledge the contributions of those who bolstered my understanding and capabilities, my stamina, and sometimes my sense of reality. I express my sincere thanks.

- To Joan and Morgan who invited and trusted me to view their curricular worlds. I hope my interpretation of your curricular tapestry is both faithful to your experience and is meaningful to your future weaving.

- To Paula Brook, my committee chair and supervisor for your abiding encouragement and support. You started me on this track and really deserve credit for seeing me through.

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- To my daughter Tasha whose accident at a World Cup downhill in Italy put things in perspective. Your recuperation gave me an excuse for taking time to incubate the research idea and you showed me that a comeback can be made in a different way. And to my son Kelly who graduated before me. You raised questions about the university student which I took seriously and also helped me keep a sense of humour about it all.

- To Brandy who was there in every sense. Sometimes I needed the caring look that only a loyal canine lying at your feet gives, and, while at my eternal place in front of the computer, what often made me know I was still alive was a whiff of her.

- To my sister Marcia for her practical wisdom to "just get it done."

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CHAPTER ONE

The Research Image

A research study is like a tapestry. It begins with an image of what is important and what is possible. Then, through design and effort, slowly the background takes shape as other threads are woven back and forth until the aspired result is achieved. I have chosen the metaphor of the tapestry to guide the weaving of this study. It is a reminder that it is my own creation and, at the same time, that this thesis would have no form without the "threads of meaning" contributed by the participants.

The initial image of this study was my sense of the relationship of curricular change and teaching in higher education. I begin by tracing the origins of this image.

The Origins of the Study

The Personal History of the Study

My initial sketches of the research image evolved as much from a personal quest as an academic one. Fifteen years experience as a community college instructor brought several opportunities to be involved in the planned curricular change of a two-year diploma program. And I "lived through" self-induced change to many of the courses I was assigned. The intent of these changes for the most part was to realize congruency between the philosophy of our field and teaching practice.

Isaiah Berlin's (1957) characterization of types of idea people, as recalled by Cuban (1988), provides an apt insight into instructors involvement in curricular change.

> Hedgehogs are those people who pursue unrelentingly one idea. They grab and shake an idea, chewing and grinding it thoroughly before ever letting go. Foxes are people who leap from one idea to idea, juggling many simultaneously, seldom staying long with one before scurrying to another. (Cuban, 1988, p. 85)

I was sometimes a hedgehog and sometimes a fox in my approach to curricular change. One conscious change I made to several early childhood curriculum courses was to make them developmental in content and in learning process. This became a ten year plan, with each consecutive offering of the course leading to further understanding on my part and further modification. With the incorporation of certain instructional techniques, such as teacher-in-role, I tried them once or twice in a course, but dropped them if they didn't work as planned or the preparation was beyond their value for learning. They never became a permanent part of the course. Overall, the experience of change was personally absorbing, demanding, and it sychronized with my way of being. I felt like I lived change.

The complexity of the curricular change process was a growing awareness, particularly when a change involved a shift in beliefs, and this shift questioned familiar instructional roles. "Living through" revision was more than the matter of adding new content or assignments or updating course outlines. My pedagogical and philosophical being was undergoing a re-formation, particularly after a strenuous commitment to reworking a course; I was certainly not the same instructor at the end of the process. But I'm not sure I could clearly describe the experience of change. I had a *sense* of the experience but not the clarity of understanding or the words to represent its *essence;* it was unfocussed and unfinished business.

I was also unsure about the thinking involved in curricular change—what it meant to change. I definitely had doubts about the models of curricular planning and educational change presented to symbolize the reality of the thinking and action involved. A simplified description of the change process would recognize a period of planning, resulting in revised course outlines, followed by efforts to make these plans reality in the classroom and then assess the results. What was missing in this representation of curricular action was that planned changes had roots first in the teaching-learning experiences of the classroom.

What I was aware of was my own process; I knew the changes I made to my courses happened very much in my head, sometimes with a paper edition but more often during or in response to the action of teaching. I also knew my thinking did not follow defined steps but seemed to accumulate. What became part of my course curriculum, and sometimes an addition to the program curriculum, had been worked out over several terms of teaching. One example is the change I made to a first year course which provided students with background in early childhood music and drama. I figured out my understanding of child-centered curriculum through the cycle of instructional planning and teaching the course three or four times before I captured a later version of the change on paper in the course syllabus. Then I offered the revised version as part of a department curricular review.

Moments of realizing change at the instructional level were very satisfying. I most often had a sense of moving forward towards closer realization of pedagogical beliefs. On the other hand, the change efforts were not always successful. I experienced lack of administrative understanding and appreciation for the time involved, team inertia, and student resistance, all discouraging of further change. While I was sure that what I was doing was valuable, if not essential to an improved curriculum and quality learning, and I knew it was an evolving process, I felt penalized for taking the risks. And I often felt quite “alone in this.”

When I returned to university for graduate studies, the residue of my experience sitting in the back of my mind became a fading image. During my coursework, many of my beliefs and understandings were confirmed or strengthened; some were called into question. I expanded my perspective of the idealized process of curricular design, familiar curricular thought, and the reality of college teaching. I also became aware of present thrusts in higher education towards curricular change, what research base exists and what is absent. An academic interest in curricular change as potential research focus began to form. I now turn to the literature to provide a rationale for the study.

An Academic Rationale

Higher education in the 1990s has to be responsive to accelerating societal and economic change and the concomitant demands for improved education (Paulsen & Peseau, 1992; Rainsford, 1990; Toombs & Tierney, 1991). By the beginning of the decade, many universities in the United States had acknowledged the need for reform by establishing committees for curriculum revision (Mayhew et al., 1990). Canadian universities and community colleges are following suit with comparable measures (e.g., President's Advisory Committee on Curriculum Review, University of Alberta, 1989). Planned curricular change may be initiated voluntarily by departments or mandated by faculty or institutional administration. It is known that planned change in higher education is not always successful in terms of envisioned purposes and goals being achieved and constituents being satisfied with the results (Stark & Lowther, 1986; Toombs & Tierney, 1991).

The study of curriculum revision and reform has focussed on the collective experience at the committee, department or faculty level, most often in the larger research universities (Floyd, 1985). Fullan (1991) depicts this "big picture" of change as a sociopolitical process which may reinforce or question the status quo (p. 15). Some curricular changes have been aimed at improving the efficacy of present practice, not disturbing the basic organizational features or the roles of the faculty or students. On the other hand, change may alter the "fundamental ways in which organizations are put together, including goals, structures and roles" (Cuban 1988, quoted in Fullan 1991,

p. 29). Toombs and Tierney (1991) charge that the known means of modifying or integrating the curriculum are insufficient to deal with the far-reaching issues before us. The direction in the 1990s must be change which “transforms” higher education. The challenge of research will be to understand this deeper level of change.

In the investigation of what shifts are made and how they are made, the “small picture” of curricular change is a less-studied but as important consideration. This is the world of individual faculty members involved in or influenced by curricular change, and the meaning or lack of meaning experienced with reference to the change. “The neglect of the phenomenology of change—that is, how people actually experience change as distinct from how it might have been intended—is at the heart of the spectacular lack of success of most social reforms” (Fullan, 1991, p. 4).

Instructional faculty ultimately become the connection between the curricula and the students. Whether and how an instructor acts on curricular change affects the outcome of planned change efforts. Clark’s (1988) comment that “the finest ideas and proposals” in public education “must still pass through the funnel of teacher planning” (p. 8) also applies to instruction in higher education. Individual faculty members may be left to transfer the curriculum on their own, relying on their abilities to interpret the situation and take an appropriate course of action. As the response of faculty members impacts curricular change, it is important to focus in on and understand the individual player in the process of change.

Curricular change may also start on the other side of the bridge. Stark and Lowther et al. (1988) determined that faculty in colleges and universities can be quite independent in course revision and minimally affected by institutional requirements or program goals. Curricular change may be voluntarily initiated and put into action at the course level. Because these efforts are on a smaller scale and are in the domain of "teaching," they may not acknowledged as curricular in nature or recognized as important contributions to program change. Little is known about the experience of faculty members in their independent endeavors to improve the curriculum and the quality of higher learning (Stark & Lowther, 1986, p. 36).

Framing the Study

Research Purpose and Questions

The intent of this study was to investigate the "small picture" of curricular change in higher education. The study seeks to understand the meaning of curricular change from the perspective of instructional faculty involved in changing their courses. In order to address this purpose and give initial direction to the study, the following research questions were posed:

1. What is the experience of faculty members involved in curricular change related to the courses they teach?
2. How do individual faculty members think about and respond to curricular change?
3. What is the relationship between curricular change and teaching?

Terms of Reference

The key terms used in this study provide an orientation to the study. Several key terms are accompanied by related terms to provide further clarification. These concepts, and others, are further detailed in Chapter Two.

Curriculum. Curriculum has varied connotations in higher education. Stark and Lowther's (1986) synthesis of important elements of a curriculum concurred with my understanding preface to the study. A curriculum is composed of:

> 1. A selection of knowledge, skills, and attitudes to be learned,
> 2. A selection of subject matter in which to embed educational activities directed at acquiring the knowledge, skills, and attitudes,
> 3. A design for the educational activities, including sequencing of materials,
> 4. A consideration of the previous backgrounds and skills of the learners,
> 5. A selection of materials, sources, tools, and settings to be used in the learning,
> 6. A method for evaluating the learning, and
> 7. A system for considering and revising items 1 through 5 in light of the result of 6. (Stark & Lowther, p. 73)

In Chapter Two, I trace the background of this technical definition of curriculum and contrast it with conceptions derived from alternate worldviews.

In higher education, curriculum is often used to refer to the academic program, but based on the above conception, can also refer to a single course.

An *academic program* consists of the credit courses offered by an institutional unit of a college or university such as a faculty or department. It is composed of areas of study designated as essential for certification.

A *course* is "a formal unit of study offered to students in a specific time frame for a specific number of academic credit hours" (Stark & Lowther, 1986, p. 72).

Curricular change. Curricular change is a general term used to describe the process and the outcome of revision to a curriculum where one or more components of the curriculum are significantly modified. Curricular change may be the result of a formal planning process or incremental, cumulative change; it also varies according to whether it is mandated or voluntary. Distinguishing between types of change is further discussed in Chapter Two.

Higher education. A general term to refer to education beyond the secondary level usually provided by a college or university (Webster's Ninth New Collegiate Dictionary, 1990, p. 571), it is used synonymously with postsecondary education.

A *college* is an independent institution of higher learning offering programs of study towards an academic degree or a professional, vocational or technical field (p. 259). When the literature refers to colleges in the United States, the reference is to institutions which offer undergraduate degrees or two-year programs, but not graduate programs; in Canada, the typical form is the community college which is usually a combination of two year degree transfer programs and certificate and diploma programs.

The *university* is "an institution of higher learning providing facilities for teaching and research and authorized to grant academic degrees" at the undergraduate and graduate level (p. 1291).

Meaning. Meaning is what one intends to convey or what is conveyed especially by language (Webster's Ninth New Collegiate Dictionary, 1990, p. 736). "Meaning is an interpretation, and to make meaning is to construe or interpret experience—in other words, to give it coherence" (Mezirow, 1992, p. 4).

Reflection. The thinking process involved when individuals look inward at their thoughts and ways of thinking, and outward at the situation in which they find themselves, as a basis for further thought and action is referred to as reflection or reflective thinking (Kemmis, 1985, p. 141). There are different ways of categorizing the level of reflection (e.g., Kemmis, 1985; Mezirow, 1991).

Metaphor. A metaphor is "a figure of speech in which a term is transferred from the object it ordinarily designates to an object it may designate only by implicit comparison or analogy" (Harris, Legge, & Merriam, p. 10). In this study, I use tapestry as a metaphor in two ways. First, I relate the research process to creating a tapestry, from the initial image, to the design, to the final product. Second, the interpretive summaries evolving from my analysis are termed "curricular tapestries."

Assumptions

A preview of related literature, combined with reflection on personal experience and my theoretical understandings, led me to posit four assumptions. These assumptions began to set parameters for further literature review and for the research design.

1. Teaching faculty in higher education may be involved in curricular change of the courses that they teach. This curricular involvement may be part of a program change or may be initiated independently of program change.
2. Curricular change can be differentiated by the depth of change. Surface change involves change of one or more of the structural components of the curriculum, but not as the result of a philosophical change. When curricular change involves the transformation of beliefs about learning and the role of the teacher in learning, it is a deeper level of change. This level of change requires change to many, if not all, of the components of the curriculum.
3. Curricular change at the course level is related to and may be the outcome of efforts to improve teaching and learning. Curricular change may be preface to or follow change in instructional practice. On the other hand, not all instructional change is the outcome of, or results in, curricular change. Instructional change which involves updating course content or the presentation of content through a new instructional method, might not significantly alter any of the components of the curriculum.
4. Fullan (1991) states that individuals involved in curriculum change have "subjective realities" of the change. I interpret this to mean that a faculty member will have personal understandings of the change process and about the actual change to the

curriculum of the program and/or the courses that he or she teaches. While influenced by the individual's socio-historical mileau, these understandings are an interpretation unique to the person's background and situation. When uncovered, they provide insight to the individual's beliefs about education, the curriculum and curricular change. Accepting this, a research method was chosen to provide access to the faculty member's experience and understandings of curricular change.

In addition to the first four assumptions, two additional premises suggested that this study was realizeable:

5. It is possible to capture faculty members' experiences and thought processes related to curricular change through interviews. A partnership between the persons designated as researcher and participant is essential to encourage reflective conversation which accesses the meaning of the experience (Carson, 1992).
6. Faculty in higher education would be willing to share their experiences related to curricular change at the course level.

Aware that there was a possible impact of the study on the participants involved, I added a final assumption:

7. Faculty members will be influenced by the research experience; i.e., they may become more reflective of their curricular change experience as a result of the guided conversations. This may influence current and future action.

Scope of the Study

The two participants in the study were full-time faculty members of a large university in a large urban center in Western Canada. Involvement in change at the course level was my main criteria for identifying potential participants, but I also considered variation in experience. I identify them now as Participant One and Participant Two according to the order interviewed and the presentation of their experience in the thesis.

The participants' teaching and research areas were distinctly different disciplines in different faculties, Participant One in an applied social science professional program and Participant Two in an applied science professional program. Participant One shared her experience with self-initiated incremental change of both undergraduate and graduate courses, while Participant Two described her role in the initial stage of planned program change and her teaching of the "foundation" courses of the program. Another variance was the length of time the participants had been teaching at the university: three years compared to nine years.

Aimed at understanding each participant's experience of curricular change at the course level, attention to committee or department involvement was limited to the impact of this involvement on the person's curricular meaning and response.

Limitations and Delimitations of the Study

A study which attempts to collect data representing subjective experience has limitations due to the unlikelihood of capturing the total experience. It was expected that faculty members might find it difficult to articulate the perceptions and the thinking which qualifies their experience. Also, when individuals disclose, they see things from the position of their own belief system and context. Therefore, the quality of the researcher-participant relationship becomes a determining factor in the meaningfulness of the "data." The choice of methodology and research method gave consideration to, and provided guidelines for, a relationship essential to supporting faculty member's description of their experience and the thoughtful reflection on this experience.

The influence of what is referred to as the Hawthorne effect is often considered a possible limitation of a study where the research process influences the results (Smith &

Glass, 1987). Bringing faculty members' experience and thinking about curricular change to their attention was expected to change the experience and the normal process of reflection, but this was not seen as detrimental. The give and take of understanding between researcher and participant enables the uncovering of deeper meaning than a controlled process of investigation would permit, so influencing each other is not only expected but encouraged. In this study, the interview process engaged each participant in making this influence apparent. A transcript of the initial interview was prepared and jointly reviewed as the basis for further conversation (Carson, 1992). Part of the subsequent interview included acknowledgement of how the faculty member was thinking differently about their past or ongoing experience with curricular change.

That researcher bias enters into the picture was also recognized, particularly with the interview questions posed and the interpretation of meaning. What helped guard against this being a hidden effect was conscious effort on the part of the researcher to be aware of and check out interpretations. This was part of the interviewing approach and the interpre-tations of the interviews.

Finally, lack of generalizability of the study may be seen as a limitation. That both faculty members were female does leave open the possibility that a male instructor's experience of curricular change may be different. But because comparison was not a purpose of this study, it should suffice to recognize that a faculty member's experience will be unique because of gender or a range of other factors, but we can still gain insight from this person's experience. Since the intent of the study was to uncover the experience and response of faculty to curricular change in an exploratory and interpretative way, it was perceived that a more intensive study, with rich and thick description, would have more value than a large sample. A small sample was determined appropriate to the research methodology and the time parameters of my master's thesis.

The Relevance of the Study

There has been little research on the "inside" story of curricular change in higher education. A study of this nature serves to provide the faculty member's perspective of the change experience. Becoming more aware of how instructors change curriculum has value not only to curriculum planners and administrators, but also to instructors. It was predicted that the study would provide insights about the experience of initiating as well as responding to change (Fullan, 1991). If appreciation of change at the "grassroots level" is encouraged by the study findings, this may also promote recognition of these efforts as valuable and scholarly work. There could also be implications for administrative support of faculty involvement in curricular change.

On a practical level, it was hoped that the study would generate potential "cases" which could be used in the future for faculty development. A faculty member has little more than her or his own experiences to fall back on when conceptualizing curricular change and putting change in action. Descriptions of the experiences of others permit vicarious learning, illuminating the complexities and realities of curricular change.

Previous work in the area of curricular planning has shown another important value of research which includes instructors as informants. A guided journey looking at one's own involvement in curricular change may facilitate the participant becoming more able to reflect on his or her own practice. It was hoped that this study would give back in this way to the participants who shared their time and their experiences. The study was a mini-testing ground for a collaborative research process which has potential for positively influencing the understandings and reflective abilities of the participants. What works in this study to enhance reflective thinking may then be passed on to others.

Thesis Overview

Chapter One presents tapestry as a guiding metaphor for this study to recognize that it is both my creation and a composition of the meanings of the participants. The personal and academic origins of the research image were presented and the image translated into parameters for study. Chapter Two weaves the background to the study with a review of literature pertaining to curriculum and curricular change in higher education. Guidelines for the research design follow a discussion of interpretive research methodology in Chapter Three. Chapters Four and Five are interpretive "tapestries" of each participant's experience in, and meaning of, curricular change. My reflections on the research experience and my thoughts about implications for curricular research and practice in higher education culminate the thesis in Chapter Six.

CHAPTER TWO

Weaving the Background to the Study

Curricular change in higher education is the topic area of this study. Like a tapestry, a curriculum is an artifact (Toombs & Tierney, 1991, p. 19); an artifact is a product of human activity representative of a particular culture and its level of technical development (Webster's Ninth New Collegiate Dictionary, 1990, p. 105). Whereas most artifacts have permanent form, a curriculum's form changes. Through some medium of recreation, noticeable parts of the educational tapestry are added, deleted, or given new shape during curricular change.

The experience of university faculty members involved in curricular change at the instructional level is the narrower research focus. Their meanings are woven into the tapestry against a background. As a preface to the actual research, therefore, it is important is to gain perspective of the intellectual environment surrounding curricular activity in higher education. What are the past and present conceptions of curriculum and curricular change in postsecondary education and what are the origins of these conceptions? The conception of curriculum may be representative of present curricular understandings and experiences; on the other hand, a new conception may prompt seeing curricula and curriculum development differently. When a conception is woven into institutional policies and procedures and the academic preparation of faculty members, ideas about curriculum impact thinking and action at the course level. A review of the curriculum literature in higher education provides access to this context of meaning.

As a student of adult and higher education and a practitioner in a postsecondary setting, conceptions of curriculum have become an integral part of my "horizon" of meaning. Beliefs and assumptions about what a curriculum should be and the role of the teacher in "implementing" a curriculum are often assumed without question, reinforced by experience. A literature review provides an opportunity to personally engage in conversation with curricular notions.

The curriculum literature in higher education is quite prolific, ranging from case descriptions of curricular projects at a specific setting, to empirical studies of curricular outcomes, to opinion pieces on the nature of curriculum and curricular practice, to guidelines for practice. My intention is not to cover all this material but to make meaning with representative sources, particularly those directly addressing or relevant to curricular development at the course level. Two secondary sources were chosen as a starting point for the literature (Conrad & Pratt, 1986; Stark & Lowther, 1986). These reviews had different agendas in their approach to the literature to 1986, but they both provided background to the field and identified gaps in the research. Current sources which speak to aspects of curricular change relevant to the study focus were selected through a library search. I kept in mind that purposes for further contact with the literature would emerge from my conversations with the participants of the study.

Chapter Two is organized in three sections: 1) conceptions of the curriculum in higher education, 2) faculty involvement in curricular activity, and 3) perspectives on curricular change. Each section helps to frame the context in which a faculty member carries out the real work of curricular change.

Conceptions of Curriculum in Higher Education

> Language is a system of ideal objects in the form of signs; it has no direct relationship to the objects of the external world. Meaning is an interpretation, and to make meaning is to construe or interpret experience—in other words, to give it coherence. (Mezirow, 1992, p. 4)

As part of the lexicon of higher education, the word curriculum is a linguistic sign used to represent the reality of teaching and learning in the postsecondary context (Toombs & Tierney, 1991, p. 18). Part of the history of higher education has been the changing meaning and use of curriculum. Faculty members' experiences with curricular change are influenced by their present interpretation of curriculum, originating from their own histories as learners and as academics. These meanings are in turn affected by how the institution, Faculty, department, and/or program conceptualizes curriculum as well as the professional context of meaning within or external to the institution. The higher education curricular literature serves as one source of what these meanings may be.

The Origin of Curriculum

The origins of curriculum as an educational term contributed to its present state of varied meaning in higher education. The etymon of curriculum is the Latin verb *currere* meaning "to run" (Webster's Ninth New Collegiate Dictionary, 1990, p. 316); when adapted to noun form it referred to a "racecourse" (Toombs & Tierney, 1991, p. 13; Zais, 1981, p. 35) or "a course to be run" (Barrow, 1986, p. 65). Speaking of school curriculum, Zais (1981) indicates there is still residue of these roots in present-day meaning. "Indeed until quite recently even the most knowledgeable professional educators regarded curriculum as the relatively standardized ground covered by students in their race toward the finish line (a diploma)" (p. 35). From the perspective of students in higher education, the original notion of racecourse may be a fitting metaphor for their experience of the curriculum.

Over time curriculum assumed additional connotations. The meaning was extended in the medieval period to refer to the "arrangement of subject matter" in the public schools (Barrow, 1986, p. 65). This image of curriculum can be traced back to educational arrangements in "antiquity and the seven liberal arts, usually divided into the *trivium* (grammar, rhetoric, and dialectic) and the *quadrivium* (arithmetic, geometry, astronomy, and music)" (Schubert, 1986, p. 26). At the postsecondary level, the first recorded use of the term, by the University of Glasgow in 1643, perhaps signalled a similar move within Scottish universities from "loose congeries of subjects grouped around faculty members" to consistent program of studies (Toombs and Tierney, 1991, p. 13). The image of grouping has not disappeared but is now around a discipline or a focus of study. That this is a common conception of curriculum from the point of view of students is evident when they describe the curriculum of their university program; students will list the subject courses that they are enrolled in, for example, English 200, Sociology 102, Biology 150, and so on. Because subject matter designations convey "variable and imprecise information on the content and processes of the subject . . . specialists in the field prefer to use the term 'program of studies' rather than curriculum" (Zais, 1981, p. 35).

Becoming part of the educational vernacular of higher education was a slow process. The use of curriculum remained undefined and local to Scotland.

> In the normal course of events, once a useful concept is introduced, the term is elaborated, invested with specific meanings, and articulated as part of the technical terminology. For whatever reason, those events never quite happened with the idea of a curriculum. (Toombs & Tierney, 1991, p. 13)

Scottish professors, emigrating to colonial America, imported and maintained use of the word. But it was not until the 19th century that university curricula in the United States began to assume the structural elements we still associate with it. Standardized features evolved, including the "Carnegie" credit system, course designations, and the degree framework (p. 14). Within this universal structure, there were many interpretations of appropriate form. "Different people defined the curriculum in disparate ways; different institutions conceived of what a curricular structure was, and what it should do, in radically divergent manners" (Tierney, 1989, p. 3). University curricular structure, even with its variance, was recognizable, but conceptual and operational clarity did not occur.

> First, the curriculum as a concept, as a discrete idea, is almost without boundaries. It can mean anything from the "bundle" of programs an institution offers to the individual experience of a particular student. Second, systematic description, that is, an orderly, technical terminology that will enhance insights on practice and is a means of linking ideas to application, has not developed. (Toombs & Tierney, p. 15)

The current use of the word in higher education actually ranges from broad and general application, such as the university curriculum, to limited use for a specific context, as the curriculum of a specialization within a program. It is also used to either describe a program or prescribe what a program ought to be (Barrow, 1986, p. 65). For the reader of curriculum literature trying to sort out the meaning, the task can become even more complex.

> A quick survey of a dozen curriculum books would be likely to reveal a dozen different images or characterizations of *curriculum.* It might even reveal more, because the same author may use the term in different ways. Authors may intentionally provide different images of curriculum to portray what others have said or to represent different conceptualizations of curriculum; or they may do so without realization and thus provide inconsistency or contradiction. (Schubert, 1986, p. 15)

Therefore, one cannot assume a constant meaning for curriculum when used in higher education. This becomes problematic for communication about curriculum and for curriculum development (Toombs & Tierney, p. 26).

Beyond Traditional Meanings

The lack of conceptual clarity was confirmed by Stark and Lowther (1986) in an examination of the literature pertaining to curricula in colleges and universities in the United States and including documentation of curriculum development and change.

When the curriculum in higher education was discussed or the curricula described at the institutional or program level, different meanings were evident. Curriculum was used to represent:

1. A college's or program's mission, purpose, or collective expression of what is important for students to learn;
2. A set of experiences that some authorities believe all students students should have;
3. The set of courses offered to students;
4. The set of courses students actually select from those available;
5. The content of a specific discipline; and
6. The time and credit frame in which the college provides education (Stark and Lowther, p. 4).

Whereas the first two conceptions speak to the ideals of education, the others are concerned with structural decisions. Use of the term curriculum might include two of these meanings simultaneously; most often a curriculum referred to "both a set of courses offered and the related time and credit framework" (p. 5).

Undoubtedly left over from the earlier subject matter orientation, the content of the disciplines became the meaning of curriculum when the established discipline areas of the early modern university took on a life of their own. Behind this emphasis on "what is taught" is an educational belief system which Eisner & Vallance (1974) name "academic rationalism."

> To become educated means to be able to read and understand those works that the great disciplines have produced, a heritage that is at least as old as the beginnings of Greek civilization. The curriculum, it is argued, should emphasize the classic disciplines through which man [sic] inquires since these disciplines, almost by definition, provide concepts and criteria through which thought acquires precision, generality, and power; such disciplines exemplify intellectual activity at its best. (p. 12)

From this view, curriculum development becomes the identification of the main concepts and ideas, the key historical figures of the discipline, as well as the sequence in which they need to be presented. But Zais (1981) notes that limiting curricular focus to "the selection and organization of information that learners are to acquire" "is extremely simple and, indeed tends toward the naive" (p. 35). The tendency in university curriculum development has been to add courses according to the discipline content that new faculty members are conversant with; "the program will inevitably contain only those courses within the expertise of the current faculty" (Toombs and Tierney, 1991, p. xiii).

Gaff (1991) raises another issue. The selection of content is a political decision "determined by the polity of a college and university: primarily by the knowledge experts, the faculty" (p. 12). What the curriculum becomes will be a reflection of the beliefs and values of the decision makers, who may or may not be up-to-date and accepting of new views in the discipline. And it may be that new faculty bring perspectives different from the "old" curriculum. There is no final answer to what the curriculum of the disciplines should be. "The questions of what knowledge is most valuable and enduring is a timeless one; answers change as times and circumstances change, and thus it is a terribly complex issue" (Eisner & Vallance, 1974, p. 13).

In spite of these difficulties, the discipline orientation to and organization of curricula in higher education, particularly strong with many proponents of liberal education, is being revived as a response to recent criticism about the quality of postsecondary education (Gaff, 1991). Support is given by Bloom's argument in The Closing of the American Mind for "a common body of knowledge to which all students should be introduced" (Toombs & Tierney, 1991, p. 42). Postsecondary institutions are still organized by disciplines, but the rationale has a new dimension.

> Emerging in the curriculum literature currently is a strong orientation toward "the structure of knowledge"—a significant rethinking of the traditional disciplines in an effort to determine what it is about their respective content that distinguishes them from each other. This new

> questioning of the disciplines still assumes the validity of the subject matter divisions, but, rather than merely identifying them, it asks why the divisions have held up for so long. (Eisner & Vallance, 1974, p. 13)

If new thinking revises our notion of what composes a discipline of study, programs may take new forms.

Toombs and Tierney (1991) see the institution, not the program, as "the locus of corporate responsibility for learning that engages faculty, trustees, administration, and students" (p. 33) and should envision what this learning should be. With the idea of an encompassing mission, we move closer to the sense that the curriculum, within its structure, contains something that matters beyond the content of the separate disciplines. This opens up the possibilities for interdisciplinary responses to educational goals.

Conrad and Pratt (1986) use curricula, the plural form, synonymously with "academic programs" to denote "those educational experiences that encourage purposeful learning" (p. 235). But their sense of curricula is not a simplistic view of the form of higher education.

> Academic programs are forms at the core of higher learning that organize the acquiring, transmitting, and applying of knowledge. Moreover, by housing and defining academic knowledge, curricula serve as the major arena for academic decision-making and expression of institutional values, the focal point in the professional lives of most students and faculty, and the *raison d'etre* of American colleges and universities. In short, although a form, the curriculum reflects the very substance of the educational enterprise. (p. 235)

The academic programs developed and offered by a particular postsecondary institution solidify its beliefs about higher learning. Although there will be similarities, such as the same disciplines or program areas or agreement in the credit structure related to majors and minors, the distinct character of a college or university will be revealed in its overall curriculum (Gaff, 1991).

A number of authors have delineated models which attempt to categorize the substance of the curriculum. Bergquist's (1977) framework is a key reference for this perspective as he draws from and extends the previous work of Dressel (1971) and Mayhew and Ford (1971) (Stark & Lowther, 1986; Tierney, 1989). From Bergquist's assessment of the emphases of a range of curricula, he proposed a schema of eight models: heritage-based, thematic (e.g., environmental), career-oriented, values-based, futures-based, competency-based, experiential, and student-based. This classification scheme attends mostly to the overriding essence of the curricula. The latter three categories include the basis of decision-making and learning in the curricula. One should be able to determine whether and how a curriculum fits these designations and thus "get at" the substance of the curriculum. Bergquist recommended adding five design considerations which point to the multidimensional nature of curriculum. In addition to their emphasis, curricula can be differentiated according to:

> 1. Curricular breadth (i.e., crosscultural, regional),
> 2. Curriculum control (i.e, students, class, instructor, discipline, department, institution),
> 3. Instructional process (e.g., lecture, discussion, audio-tutorial, programmed, experiential),
> 4. Curricular structure (e.g., concurrent scheduling, modularized scheduling, self-paced scheduling, and credit-for-experience),
> 5. Curricular outcomes (i.e., knowledge, skills, awareness, values-clarification). (in Stark and Lowther, 1986, p. 29)

These dimensions recognize that a curriculum has both form and substance and provide more access to understanding and developing the character of a curriculum. Stark and Lowther agree that such categorizations are needed in order to be able to have informed curricular conversations.

In summary, the notion of the curriculum in a postsecondary setting may be laden with one or more perspectives depending on the institutional, program and faculty member's orientations. Faculty who are involved in curricular activities may be of the same mind or different minds depending on their own background. It is possible that lack of recognition of differing conceptions may result in people working at cross purposes. It is also possible that curriculum endeavors may be occurring without formal recognition, because they do not fit the "official" conception of curriculum. This difficulty is exacerbated if the institutional or faculty orientation is assumed and never explicitly brought to the surface of curriculum communication.

This problem is evident in higher education literature. The term curriculum is used without being defined, possibly because authors assume general agreement with the term. For example, Diamond (1991) advocates a systematic approach to curricular and course development without clearly announcing his conception of curriculum. The aware reader uncovers that he means the collection of courses in a program of study and derived from an institutional mission; a single course is a component of the curriculum. It may be reasonable to expect that faculty members, even if conversant with the literature, may not be sure of what curriculum means or how it relates to their instructional role.

Connecting Curriculum with Instruction

When held by the policy body of an institution, a traditional conception of curriculum communicates to faculty members a divorce in the relationship of curriculum and instruction. If conceived structurally, as the set of courses offered by a university or a department within the university, development of the curriculum will be revision to the list of requirements. The focus will be the number and type of core courses, the provision of electives, the number of credits, and/or the sequence of the courses. This structural approach tends to exclude design of instructional strategies within courses, and the choice of specific content would be left to the individual instructor.

Attending to the structure of the curriculum has little to do with the quality of education; this is not a new awareness, yet it is still common curricular practice (Toombs

& Tierney, 1991, p. 16). "Discussions of curricular change that focus on what is learned within the framework occur less frequently than discussions of the framework itself" (Stark and Lowther, 1986, p. 5). Messages are thus given about the relationship of curriculum and instruction. In other words, curriculum and teaching are seen as separate, albeit related, areas of responsibility.

Other conceptions of curriculum result in different curricular products and processes and a different relationship with instruction. When curriculum refers to the content of a discipline to be studied, the administrative unit responsible for the identification and management of the curriculum will concern itself with ensuring the essential knowledge and the abilities required to access and use that knowledge are presented in an appropriate order. Initially the location for particular content must be decided and, over time, courses updated. When there is a major shift in the thinking of the discipline, some courses may be added or deleted. For example, the addition of a course or content focussing on "women in history" represents a change in the discipline of history. In its concern with content, such a conception of curriculum links curriculum with course goals, but instruction still exists as a separate domain.

Traditional conceptions provided only a weak link between curriculum and instruction. This recognition was behind the drive for a reconceptualization of curriculum as the "structured series of experiences" for learning (Zais, 1981, p. 37). In higher education, Toombs (1977) promoted a similar definition of curriculum to bring it closer to the substance of learning and the concrete reality of the postsecondary classroom. He stated curriculum is "a set of learning experiences intentionally organized to sustain and encourage the process of learning toward certain expected outcomes" (p. 19). This conception confirms that curriculum is not just a product, but is also a process of design. But Zais (1981) reminds us that curriculum viewed as "planned learning experiences" means it exists as a guide for instruction but is not instruction itself. Instruction has its own meaning. When curriculum planning is the identification of the experiences and heir intended outcomes, planning which follows from this is instructional, and "a live classroom situation is regarded as the implementation of the instructional plan, not of the curriculum" (p. 37). Zais points out the danger inherent in this conception, because the curriculum plan is divorced from important decisions such as selection of specific content and learning processes. Adhering to this view would mean that university or college instruction would still be seen as a separate domain, as it was with the traditional conceptions.

A more comprehensive conception of curriculum than what is typically used in higher education is required as the basis for planning and instruction (Stark, 1985; Stark & Lowther, 1986). Curriculum should be seen as an "academic plan" which includes seven interrelated components:

> 1. The specification of what knowledge, skills and attitudes are to be learned;
> 2. The selection of subject matter or content within which the learning experiences are to be embedded;
> 3. A design or structure intended to lead to specific outcomes for learners of various types;
> 4. The processes by which learning may be achieved;
> 5. The materials to be used in the learning process;
> 6. Evaluation strategies to determine if skills, behavior, attitude, and knowledge change as a result of the process;
> 7. A feedback loop that facilitates and fosters adjustments in the plan to increase learning. (Stark & Lowther, pp. 5-6)

The "plan for action" would be represented in a curriculum document and would give direct messages for instructional planning and teaching. The curriculum plan and instruction are linked by the stage of implementation which includes "provision for an appraisal of the effectiveness of the curriculum" (Zais, p. 45).

Diamond (1991) creates a model to put this advice into action in higher education, noting that the curriculum provides "the structure within which teaching takes place" (p. xix). Evaluation determines the extent to which the curriculum plan has been achieved.

> During this step, data are collected to determine how well the program objectives—both the overall and the unit-by-unit objectives—are being met. Based on this information revisions are then made in format and materials. Every project can be expected to go through several design/field test/revision sequences before it can be considered fully operational. (Diamond, p. 169)

Ideally, evaluation should also indicate the relationship of the teaching-learning reality to the curriculum plan.

While Stark and Lowther's (1986) requirements for a broader view of curriculum and Diamond's (1991) model for comprehensive planning do articulate a relationship between curriculum and instruction, these authors do not significantly depart from the more traditional views of curriculum in higher education. Instruction still follows from the curriculum and is responsible for translating the goals of a predetermined curriculum into learning. Successful implementation can be assessed. Before supporting this claim by uncovering the philosophical commonality underlying the conceptions discussed so far, I will show how Stark and Lowther's idea of academic plan is more inclusive of instruction as a level of curricular activity.

Levels of Curricular Activity

Academic plans can be seen to exist at more than one level in the postsecondary institution (Stark & Lowther, 1986; Toombs & Tierney, 1991). The broadest level, the university or college curriculum, incorporates all of the contributing facets of the educational environment or "all the sectors of the institution involved with the process of teaching and learning" (p. 33). A program curriculum is the plan for a defined area of study offered by an institutional unit, such as a faculty or a department, which leads to certification or credentials. Each program exists as an expression of the faculty members "collective educational judgment" about what it is essential to learn (Stark & Lowther, p. 6). Within programs, "patterns" of courses are recognizable due to commonalities in the subject matter. A sequence of prerequisite courses may be planned to provide a developmental orientation to a discipline. Other relationships produce associative patterns and parallel patterns (Toombs & Tierney, pp. 30-31).

Planning may involve creating or consolidating a pattern. Within programs, groups of courses also form "constellations" which are "related to one another by their mode of response to some *common aim*, a commonality of goals, to extrinsic factors rather than intrinsic relationships of the subject matter" (Toombs & Tierney, 1991, p. 32) For instance, a unit may offer a choice of courses often designated by different majors or minors. The expansion of offerings is often driven by interest groups and external stakeholders exemplified by the addition of women's studies, native studies, global studies, technology and society, to name a few. Therefore, curriculum development at the program level considers relationships between courses and with other programs.

It is also valid to apply the idea of academic plan to the instructional level where the curriculum is the plan for a particular course offered by a department or discipline. Therefore, when curricula are conceived as plans for learning, the course becomes the fundamental component of the plan (Toombs & Tierney, 1991, p. 17). Faculty perceive their courses as "the basic building block of the curriculum" which is "a nearly universal phenomenon bonded to the nature of the discipline" (p. 27). Traditionally, the relationship of courses to the structure of the discipline is the main determinant of development or review of courses (p. 29).

At each level, a curriculum is the outcome of a planning process and is usually formally documented: the syllabus or course outline at the course level, the formal degree offerings and requirements at the program level, and the calendar and/or the mission statement at the institutional level. So although some authors differentiate among the university (or college) curriculum, a program and a course, each is an academic entity in its own right and therefore qualifies as "a curriculum."

The levels of curriculum can therefore be seen as integral parts of an instructional system (Diamond, 1991). Diamond treats the process of curricular design of a program curriculum and a course as similar, but his consistent reference to "design of curricula *or* [italics added] courses" (e.g., p. xvii) delineates these two levels. His model of design implies a relationship of program curriculum to course planning, but curricular activity stops here and becomes instruction. It is not until the course is evaluated and the feedback becomes input for another cycle of design are we back in the domain of the curriculum. This distinction is also confirmed in the recent literature addressing teaching at the postsecondary level (e.g., Elton, 1987; Katz & Henry, 1988; Ramsden, 1992; Weimer, 1990). A perusal of the table of contents as well as the indexes of these books found a noticeable absence of references to curriculum, curriculum development or implementation, or course design. These authors do not seem to relate improvements in instruction to curricular involvement.

The Relationship Between Curriculum and Instruction

The gap between curricular planning in higher education and teaching is put into place and reinforced by semantics. Distinguishing curriculum from instruction hides the relationship between the two.

> For one thing, a curriculum functioning in a classroom situation is "filtered," so to speak, through instruction—that is, through people in teaching-learning situations—and this condition operates to obscure curriculum-instruction distinctions. Furthermore, when it is operative in live teaching-learning situations, the curriculum is far less tangible than is the document that represents, paradoxically, only its potential. (Zais, 1981, p. 39)

The instructor translates the curriculum into learning. The gap in actuality is an artificial one.

Eisner (1990a) recognized the need for language to talk about the curriculum in reality. He coined the phrase "intended curriculum" to refer to "the formal and public course of study" which is written down, has aims and objectives, usually prescribes or suggests learning process and for which the program, the instructors, and the students are held accountable (p. 63). The earlier framework recommended by Stark and Lowther (1986) is for the intended curriculum. But any curriculum must be mediated or interpreted into instructional realities which become another layer of the curriculum (Eisner, p. 63). The "operational curriculum" evolves from the academic program plan through instructional planning and teaching. The college or university student experiences the operational curriculum of the program and of each course which is part of the student's program.

Barrow (1986) warns that the espoused curriculum may not be synonymous with classroom experience and so a gap may still exist. This discrepancy may be due to a range of intervening factors between the formal curriculum and the teaching reality, or to the incongruence of what is espoused and what is practised. I now turn to alternative views of curriculum to further realize that the gap between curriculum and instruction depends on one's perspective.

Views of Curricula and Curricular Activity

Understanding the nature of a curricular view requires a committed examination of the underlying presuppositions of the conception and the associated mode of research (Aoki, 1985). What permits deeper access to the "perspectives which undergird curriculum thought" is a recentering of curriculum in terms of how humans are situated in the world and act upon themselves and their world (p. 6). Applying Habermas' "tri-paradigmatic framework" for this purpose, Aoki pinpoints the traditional orientation to thinking about and developing curriculum as originating from an "empirical-analytic" worldview. Inherent in this view is an interest in "intellectual and technical control of the world" as well as "efficiency, certainty and predictability" (p. 11). These beliefs predispose educators to see curriculum as something which can be managed, and thus the appeal of behavioral objectives, defined planning steps, and systems of evaluation. Supporting Aoki's recognition of the dominant view in education, Doll (1989) argues the "foundations on which the present-day curriculum is based" originate with Newtonian scientific thought. He provides examples of the relationship between the "foundational assumptions" and curricular approaches esteemed in the modern western world.

> Direct correlations can be made between Madeline Hunter's or Ralph Tyler's notions of an orderly curriculum with ends pre-set and Newton's idea of a stable universe with planets rotating around the sun in perfect harmony. Harmony is definitely a modern, not a post-modern, concept, but it is the ideal goal of a Tyler-Hunter curriculum. Disturbance is not viewed here as a key, necessary, or desirable ingredient. Connections can also be made between B. F. Skinner's or James Popham's view of expressing learning in discrete, quantifiable and linear units and Newton's approach to the calculus. Both are reductionist, assume the whole to be no more that the sum of the parts, and lead to a curriculum which is cumulative rather than transformative. (p. 244)

Doll brings attention to how the dominant view not only frames thinking about curriculum, but also curricular change.

Also inherent in the empirical-analytic worldview are assumptions about how humans learn and what constitutes knowledge. "Empirical knowing," resulting in "nomological knowledge (facts, generalizations, cause and effect laws, theories)" (Aoki, 1985, p. 11), becomes the basis of deciding appropriate content and learning processes. "Stressed will be students' possession of information and objective facts about the world" (1989, p. 14). Content experts predetermine the body of knowledge for study for particular levels of students. Therefore, curriculum planning becomes the process of "finding efficient means to a set of predefined, nonproblematic ends" (Eisner & Vallance, 1974, p. 7). The teacher's role is one of replication of the curriculum in the classroom.

> Within this curriculum will likely rest an understanding that since facts are universal truths, teaching will be essentially reproduction and transmission. Evaluation will likely be concerned with how well students retain facts, theories and information. (Aoki, 1989, p. 14)

Powell and Shanker (1982) note that early writings on curriculum planning were "predominantly prescriptive, concerned with the advocacy of models which teacher's ought to adopt" (p. 290), in other words they were grounded in the empirical-analytic worldview. Several authors are cited as the traditional sources used for all levels of education: Tyler (1950), Taba (1962), and Popham and Baker (1970). Tyler's model outlines four sequential steps: specifying objectives, selecting learning activities, organizing learning activities, and specifying evaluation procedures. The linear nature of the model is maintained, but modified by Taba and later by Popham and Baker. "This linear model has been recommended for use at all levels of education planning and thousands of educators have been trained in its use" (Powell & Shanker, p. 263). Following from this claim, it is likely that faculty in higher education would have been referred to and studied the Tylerian way.

Giroux, Penna, and Pinar (1981) relate the popularity of the technical view of curriculum to the bureaucratic mode of rationality which is in the service of "administrative convenience" (p. 2).

> Thus for instance, rather than being viewed as a complex presence in the schools requiring understanding, curriculum was viewed as the

> organization of time and activities to be managed according to sound. business principles (p. 2)

With this view in mind prior to curricular planning, educators can predict and control issues related to development, implementation and evaluation (p. 4). Writers following this approach established guidelines for curriculum developers which formulated a design process.

In higher education, "the debate about what students should learn—and who should decide what students should learn—has been with academe since its inception; alternative conceptions of the curriculum, however, are currently being developed that reorient the nature of the debate" (Toombs & Tierney, 1991, p. 41). Although Toombs and Tierney recognize the issues at the heart of the debate, they do not give a clear conception of the opposing curriculum paradigms which call postsecondary curricula into question (pp. 42-43). Again, Aoki's uncovering of the worldviews beneath modes of curricular inquiry points to a way to understand the alternatives.

From the "situational-interpretive" perspective, the lived experience of participants in higher education is a key to learning. People not only bring interpretations of their experiences to a learning situation, they also interpret the new experience and give it meaning. Communication is the "root activity" in the interest of "meaningful, authentic intersubjective understandings" and knowledge derives from meaningfully describing and interpreting the world (Aoki, 1985, p. 10). Thus learning is very individual. The content of a curriculum would not be predefined, but would "be centrally concerned with the ground of experiences" (1989, p. 15) related to a topic of concern and would encourage "reflective thoughtfulness" about how and why individuals relate to the world in the way that they do (p. 16). Therefore, curricular planning must consider the viewpoints and experiences of both the learners and teachers, and the resulting curriculum must have space for their voice and their meanings.

> For it to come alive in the classroom, the curriculum itself has to contain, said or unsaid, an invitation to teachers and students to enter into it. Not only that, there needs to be a reciprocal invitation. The curriculum-as-plan must await at the classroom door for an invitation from teachers and students. Only when an invitation arrives can we say that a curriculum is at a place with a welcome mat. And when the curriculum, teachers and students click, then, we are likely to find a live tensionality that will allow the teacher and students to say "we live curriculum." (pp. 16-17)

Most of the present notions and practices in higher education at the department and faculty level go against the grain of the situational-interpretive curriculum, for example, grading, the bell curve, and large classrooms. Yet faculty members' pedagogical assumptions could align them with this worldview and "behind closed doors" they may work towards a lived curriculum in the classroom. Curricular activity at the course level would involve translating the original curriculum plan; it would be as much a teaching endeavor as it is responsive curricular planning.

A third perspective evolves from the critical orientation and its interest "in improving human condition by rendering transparent tacit assumptions and hidden assumptions and by initiating a process of transformation designed to liberate man" (Aoki, 1985, p. 11). Present knowledge is "a set of discourses governed by ideological conflicts of class, race, and gender" (Toombs and Tierney, 1991, p. 42) and must be replaced by "knowledge of thought and action to improve humanness and human/ social condition" (Aoki, p. 11). This comes about through critical reflection and action, or praxis (p. 12). "In reflection, the actor through the critical analytic process uncovers and makes explicit the tacit and hidden assumptions and intentions held" (p. 16). The traditional curriculum is seen as socially constructed and must be reconstructed at all levels. The following comments from Toombs and Tierney speak from a critical view.

> In working from the assumption that a curriculum is a powerful act that structures how organizational participants think about and organize knowledge, proponents of this perspective reject the idea that the primary purpose of a curriculum is to inculcate youth with the accumulated wisdom of society. Institutional curricula need to be investigated from the perspective of whose knowledge, history, language, and culture are under

> examination. Conversely, the organization's participants need to uncover those whose voices are not present in a curricular discourse and give life to them.(p. 45)

Curricular planning is making philosophical and political choices; critically oriented planning must be a search for the basis of these choices "to understand how ideologies and cultures operate within an organization so that power is defined in a particular way" (p. 44). Involvement in this discourse would empower faculty members towards critical praxis in the classroom. At the course level, the curriculum-in-action would foster participant's critical reflection of preconceived notions, beliefs and understandings related to the focus of the course. Both teacher and learner become critical inquirers. Toombs and Tierney report that this curricular orientation is receiving not only notice but action in higher education, particularly in feminist-oriented studies (p. 43).

According to Doll (1989), new curricular perspectives will be immanent in a post-modern society with its "radical revision of the world and human consciousness" (p. 243). After reviewing core assumptions of the modern view of the world, he compares three premises "foundational" to post-modern thought: "(a) the nature of open (as opposed to closed) systems, (b) the structure of complexity (as opposed to simplicity) and (c) transformatory (as opposed to accumulative) change" (p. 244). Whereas closed systems prevent or control intervening variables, open systems thrive on "fluxes, perturbations, anomalies, errors" because they trigger reorganization; flux is "the substance for their continual becoming" (p. 246). Because reality is complex and not operating with simple cause and effect relationships, it is impossible to predict the effect of even a minor disturbance. "A small perturbation, acting among many intertwined elements, can have a multiplying, even exponential effect" resulting in change of "a transformative, qualitatively different nature" (p. 247). Description of change in a system as predictable incremental steps which control against error is a mistaken perception of reality; errors are the "necessary actions in the process of development—the motors which drive development" (p. 249).

Seeing curriculum as a system, Doll extrapolates from these assumptions to a vision of the post-modern curriculum.

> In a post-modern curriculum there must be, as Dewey realized, a sense of indecision and indeterminacy to curriculum planning. The ends perceived are not so much ends as beginnings; they represent ends-in-view, or beacons, which act as guides before the curriculum implementation process begins. But once the course develops in its own ethos these ends are themselves part of the transformation; they, too, along with the students, the teacher, the course materials, undergo transformation. The locus of power and direction shifts from the external to the internality of the course experience. The ends more and more emerge from within the course in a conjoint faction, the teacher more and more becomes *prima inter pares,* and the canons of inquiry and creativity more and more take over the direction and process of development. Here curriculum becomes a process of development rather than a body of knowledge to be covered or learned, ends become beacons guiding this process, and the course itself transforms the indeterminate into the determinate. (p. 250)

The post-modern sense of curriculum emphasizes course instruction as the place where curriculum develops and the character of this development as transformative change. Doll recommends instructional planning which aims for appropriate tension between "disequilibrium," which seeks "multiple pathways" of learning, and closure (p. 251) and a student-teacher relationship framed as "mutual inquiry" (p. 252). As the second tier of the curriculum planning process, instruction would emerge as the "particulars" of the first tier curriculum "began to take shape" with a particular group of students and their instructor. The first tier serves to envision broad curricular intents as "a multifaceted matrix to be explored" (p. 251).

In summary, the relationship of curriculum to instruction will be perceived through the lens of one's curricular orientation. A different lens provides a different view of knowledge and represents a different way of conceptualizing curriculum and instruction. From the empirical-analytic view, instruction will be seen as the management of the operational curriculum, accountable for carrying out what has been predetermined. The other three curricular positions have in common a recognition of the curriculum as emergent, but how the processes of curriculum development and instruction are envisioned is unique to each worldview. From the situational interpretive perspective, instruction is the lived curriculum; the curriculum-as-plan can only frame the potential experiences. Instruction and learning evolve from the meaning-making of each unique group of learners. Having the purpose of facilitating the critical reflection and social action of learners, instruction in the critical curriculum is also conceived as praxis, where reflection may lead to new curricular action. Curricular praxis cannot be predicted but is informed by an understanding of the power structure inherent in institutional learning contexts and in the learner's lives. Curricular topics become the take-off points for critical discourse. From a post-modern view, a transformative curriculum is generated from the tensions created through the dialectical interaction of teacher and students in the learning situation. Instruction does not particularly aim for critical awareness, but this may be the outcome of mutual inquiry which seeks to resolve the consequent tension. The ends-in-view of the curriculum plan set the initial direction but these are transformed in the process of teaching and learning.

How faculty members think about curricular change and become involved in curricular activity at any level of curriculum undoubtedly depends on the curricular orientation they hold. A faculty member's view may coincide or be in opposition to the position held by the department, faculty, and/or institution in which the person teaches. Also the particular orientations held may be explicitly stated or they may be hidden in the policies and/or curricular practices. In the next section, while I put the curricular orientations aside to review what has been said in the literature about faculty involvement in curricular activity, the complexity of the conceptual context in which this activity takes place must kept in mind.

Faculty Involvement in Curricular Activity

The Level of Involvement

What is known about how faculty members are involved in curricular activity? Seeing academic programs as interconnected positions on a continuum ranging from the macrolevel to the microlevel seems to coincide with areas of curricular decisionmaking. Applying Posner's (1985) framework, the "macroelements" of postsecondary curricula are the university curriculum, the faculty of related programs, and each component program of a faculty. These layers of the curriculum are the responsibility of the academic administration or their designated representatives. At the program or department level, there may be a curriculum committee composed of faculty representatives of the program. The "micro-elements" range from the course to the units within the course to the lessons which make up a unit. The micro-elements are most often the domain of the faculty member teaching the course.

Typically, involvement in curriculum activity is recognized when the faculty member participates at the macrolevel and becomes a committee member providing input into program development or change (Diamond,1991). Jackson (1988) describes the discipline-based method of curriculum decision-making that has prevailed in the Canadian community college. Each program area or "discipline" within a program "served as the first level authority over curriculum content, and worked together in a collegial structure" to develop the core courses of the total program as well as the component disciplines (p. 250). A program may have, by statutory requirement, an advisory committee of local employers which provide input directly to the department or faculty committee

(p. 253). Participating faculty members have direct influence on the curriculum decisions.

> In a conventional, teacher-based instructional environment, curriculum decision-making relies upon the practical knowledge of teachers, individually and collectively. It is embedded in their first hand knowledge of the teaching/learning process and their understanding of work place requirements accumulated through interactions through employers. (p. 255)

Broad educational concerns are "institutionalized in the form of program requirements for certificates and diplomas" (p. 250). This is also a familiar form of curriculum planning at the university, with the degree program representing the legitimate curriculum. The direct involvement of faculty in decision-making creates commitment to program goals and procedures, and over time the established procedures take a logical and orderly form (p. 250).

There is a tendency for the instructional faculty member to see instructional responsibility as separate from the affairs of the curriculum. When interviewed about a range of broad curricular issues, it was found that faculty members had difficulty going beyond the point of view of their own courses (Stark et al., 1988, p. 85). According to Toombs and Tierney (1991), this situation is one consequence of the lack of a working definition for curriculum which operationalizes the connections between the layers (p. 16). Understanding the levels of curricula and the importance of the course as the foundation would bring the instructional faculty member into the core of curricular activity.

Curricular Planning at the Course Level

One area where faculty members are involved in curricular development, although it not always formally recognized as valid curricular activity, is planning the courses which they teach. How is course planning conceptualized? How much is known about what instructors actually do? A review of the attention given to course planning will determine to what extent these questions have been answered.

Researchers began to study the curriculum planning processes in use by teachers in the early 1970s. A classic study was accomplished by Taylor (1970) at the secondary level. "Taylor described the course planning process as one in which the teacher begins with the context of teaching; next considers learning situations likely to interest and involve pupils; and only after this considers the purposes that teaching would serve" (Clark & Peterson, 1986, p. 263). Minor significance was given to evaluation which determines the effectiveness of the curriculum or the teaching. Taylor advised a rethinking of the planning process to be more comprehensive.

> Taylor concluded that in curriculum planning teachers should begin with the content to be taught and the accompanying important contextual considerations (e.g., time, sequencing, resources). Teachers should then consider pupil interests and attitudes, aims and purposes of the course, learning situations to be created, the philosophy of the course, the criteria for judging the course, the degree of pupil interest fostered by the course, and finally, evaluation of the course. (p. 263)

Although the focus was course planning, Taylor's work began to change the perspective of the planning process generally. This early thinking influenced the conceptions of, and the recommendations for, all levels of academic planning in higher education.

Research on the reality of course planning in higher education is sparse. An initial literature search identified one recent source titled "Faculty Reflect on Course Planning" (Stark et al, 1988); this source led to two other examples of research (Andresen, Barrett, Powell & Wieneke, 1984; Powell & Shanker, 1982). The findings of these three studies shed light on the various factors involved in planning at this level.

In an exploratory study, Powell and Shanker (1982) provided an analysis of the key concerns of one instructor in the process of translating the curriculum for one course into instruction. The professor was debriefed after each class session through a semi-structured reflective interview. Content analysis attempted to summarize the primary focus of his "monitoring activities." Classification themes evolving from the initial interviews were applied to all speech episodes with the amount of speaking time on a topic used as the measure of its' importance. In order of emphasis, the instructor's concerns throughout all interviews were: the reactions of students to instruction (31%), methods and the role of the instructor in class (22%), the process of class discussions (20%), course design (13%), student assessment (6%), course content (5%), and materials used for teaching (3%) (p. 293). Powell and Shanker state that these features compare with school studies; there is "a high level of generality, a concern with what the students are to do and with the ground to be covered, and little mention being made of objectives or course evaluation" (p. 295). The curriculum decisions emphasized during ongoing course planning coincide with many of Tyler's considerations, but the planning method seems to be more responsive than sequential.

A change in emphasis was noted as the course progressed. Precourse reflections concentrated on overall planning including the main activities which would be used; later the planning focus was more immediate instructional concerns. Monitoring was the emphasis for nine weeks, mainly relating to "the content which was being covered and the extent and quality of student participation" (p. 297). This could be paraphrased as "thinking back to see what worked and what didn't work," not just with the original plan, but also decisions made in the process of the class instruction. Monitoring was more student-focussed in the last two sessions, concerned with "their reading, progress, motivation, personality and other characteristics" (p. 297), how these influence class discussions, and what the instructor would do differently. In other words, the emphasis in course planning changed from the intended curriculum to the operational curriculum to beginning to review the course and consider changes. Reflection on assessing the outcomes increased in a post-course meeting. The researchers state that the instructor's "implicit education theory was most evident at this point" (p. 298). One of the post-course questions, inviting the teacher to comment on the amount of time given to thinking about the course, revealed that formal planning was limited due to other responsibilities in the academic environment.

A follow up study increased the sample and flushed out concerns common to faculty from different disciplines (Andresen et al., 1985). Seven university faculty members were asked to reflect on what they emphasized while planning a course, prior to the initiation of the term, midpoint in the term, and at the end of term. After coding each interview on the basis of first occurrence of criteria, each interview was then characterized by a list of categories evident, giving a "profile" presentation. "The frequency of topic mentioned and the amount of time devoted to discussion of each topic" for all interviews was also tabulated (p. 120). The main concerns of faculty members related to quality of instruction. For example, communication with students was a major concern (62%) but not for every instructor. The focus was whether expectations were clear and students were motivated. More emphasis throughout the course remained on what the researchers call course planning concerns (59%). From the examples given, some of these reflections crossed over into lesson planning territory, while other concerns seemed to be evaluation of teaching techniques, such as audiovisual media used. Six additional categories evolved from the concern with instructional improvement: class process (55%), staff-student relationships (50%); "covering ground" (47%); teaching methods (43%); teacher morale concerns (33%); student progress concerns (32%); student behavior (32%); intellectual development (32%); and student learning activities (30%). It was evident that in some cases faculty members were involved in thinking through potential course modifications based on their present planning and teaching. It is not known from this study if these considerations became part of the next planning cycle leading to curricular change.

Stark, Lowther, Ryan, and Genthon (1988) concentrated on instructors' conceptions of curricular planning as they thought about an upcoming course. A much larger sample of 98 faculty members, representing a range of disciplines, participated in individual interviews. The interviewers initially elicited the instructor's thinking about planning with the use of open-ended questions, but followed this with a series of structured tasks utilizing forced-choice techniques. The activities were designed to bring out the instructor's perception of what influences their course planning, how they characterize their discipline, the priorizing of educational beliefs, and the indications of factors which affect selection of course content (pp. 227-331). Data were translated to quantitative measures on the basis of coding for interview responses and the mean number of points out of a possible total for the structured tasks. These results were tabulated according to institutional type and academic field for comparison.

The greatest effect on course planning decisions seemed to be the faculty member's discipline of study and "their own backgrounds, including their beliefs about the purposes of education" (Stark et al., 1988, p. 227). The authors interpret this to indicate possible socialization by the academic field. Other significant influences, such as awareness of the target group of students, may be filtered through the instructor's orientation. Program goals and objectives were only influential where the courses were tied into a strong institutional position, external exams, or an accreditation system. Choice of course content seemed to be most related to the nature of their field, the perception of whether the teaching area was seen as a discipline or not, and the ranking of important educational beliefs. Two distinct groups reported similar priorities for selection of content. The frame of reference was also evident in the sequencing of content. For example, history professors were consistent in organizing content in a sequential fashion, where applied science courses were more likely to be framed to build concepts and generalizations of knowledge (p. 232).

Based on initial analysis of these findings, Stark and Lowther (1987) developed a working model of the course planning process to replace their initial "literature-based course design model" (Stark et al., 1988, p. 30). The flowchart model incorporates the idea of "filters" through which the faculty member interprets the curriculum.

> Our literature review and our own experience as faculty members convinced us that course planning is a decision-making process involving faculty choices from a wide array of options. The instructor's decisions are influenced by many variables, some of which operate overtly and others which operate more subtly. (p. 29)

When planning a course, the planner's conceptualization of the course is screened by three "content considerations" (p. 31). "The model posits that faculty members' views of their academic fields, their backgrounds, and their assumptions about educational purpose interact to form a 'discipline-grounded' perspective that initially exerts a strong influence on course planning" (p. 234). But Stark and her team reinterpret the influence of the academic discipline. "Although it is certainly true that the disciplines predated any individual faculty member, this temporal relationship is irrelevant at the time course planning takes place" (p. 30). A faculty member's discipline is not the first and foremost influence. Also reexamining the nature of the faculty members' educational assumptions, the researchers claim that assumptions may be "more enduring and less situational that we originally thought" (p. 30), therefore affecting how the faculty member perceives different aspects of the context. Content and context are "interlinked to produce a broad context in which neither temporally precedes the other" (p. 31).

Aspects defined by the situation and/or preset by the administration also influence planning. These "contextual filters" include the institutional type and mission, the goals of the academic program, the student characteristics, the textbooks used, external influences, and campus experts and services available to the faculty and the students (Stark et al., 1988). Faculty members are individual in the extent to which these contextual filters affect their decisionmaking about five course elements. Displayed in a circular pattern, the elements represent the traditional steps of course planning. Course goals and objectives are selected; these help define and are defined by the choice of appropriate instructional mode. Course planning decisions also include choice of activities and materials, and selection and organization of subject matter. There is no set sequence for how faculty members plan; the initiation of course planning may be any point in the circle, for example the selection of course textbook, or consideration of student needs and characteristics. "The determinants of the order of planning steps are not yet clear to us" (p. 30). Stark's team recognizes that the model is a simplistic representation of a complex process which undoubtedly varies according to the faculty member and his/her course planning experience.

What Stark and her team do not assess, in this study or their follow up survey of a larger population, is how this model of planning applies to curricular change in higher education. If curricular change at the program level is driven by new thinking in the discipline, but faculty members are immersed in an older perspective, how is their interpretation of the new curriculum affected? How do faculty members themselves proceed from their initial curricular view to making self-initiated changes in their curriculum and instruction? Does the influence of background and discipline remain strong or will the faculty member's perspective adjust? Faculty members' reflections on curricular change could broaden the view given by this preface work.

Perspectives on Curricular Change

An established curriculum is likely to be continually modified over the duration of its existence, but it is when parties become dissatisfied with one or more of the components of a curriculum that their discussion and action enters the realm of curricular change. There are a variety of terms used in the literature to identify or describe both the process and the outcome of changing the present curriculum of a university or college. A sampling of authors seems to indicate that particular terms are often associated with "what" changes, i.e., whether the emphasis is the course, the program, or the broader institutional curriculum.

When Conrad and Pratt (1986) summarized the research on *curricular innovation,* the example case studies described changes in academic programs and program practices (p. 238). Diamond (1991) proposed a model to guide curricular change at the program and course level differentiating between *design* for the former and *improvement* for the latter. Toombs and Tierney (1991) prefer the term *transformation* to describe essential change which they advocate is needed at the institutional level. They prefer transform to *reform* because

> Reform denotes a return to a natural or normal state. It connotes a condition in which the direction of change and the final state are known. Transform, however connotes a metamorphosis. (p. 9)

As stated in the terms of reference in Chapter One, the term *curricular change* is an inclusive designation to describe the process and outcome of revision to an existing curriculum at the course, program, faculty or institutional level where one or more components of the curriculum are significantly modified (see above). Curricular change qualifies as transformative activity when revision is "not simply modification or integration" (Toombs & Tierney, p. 9) of present elements, but involves a change in curricular thinking affecting all of the components of the curriculum.

Types of Curricular Change

Changes occur at all curricular levels but vary according to the impetus for change and the process of change. A number of terms are used to distinguish these type of change: mandated change, voluntary change, planned change, and incremental change.

Mandated change. Mandated change occurs when change is required and often directed by a higher level of administration than the institutional unit involved in the change. For example, the central academic office of the university may issue a mandate for a faculty unit to recombine its academic programs into three degrees instead of the present five offerings. A department council may require that an instructor change the curriculum of a particular course based on a recent program review. The motivation for mandated change is extrinsic. Mandates for change may be generated by forces outside the local environment of a postsecondary institution. Recent reports by national associations in the United States "called for dramatic curricular change in undergraduate education (see, e.g., Association of American Colleges 1986; Bennett 1984; Boyer and Levine 1981; Mortimer 1984; National Governors Association 1086; Newman 1985; Rudolph 1984)" (Toombs & Tierney, 1991, p. 35). These reports prompted most constituents of higher education in the United States to make some form of mandated change (Tierney, 1989, p. 5).

Voluntary change. Participation in and/or initiation of change may be due to dissatisfaction, inconsistency or intolerability of the current situation, or simply as ongoing refinements, not in response to an administrative mandate (Fullan, 1991, p. 31). Whether it is a faculty unit or department or a faculty member making the change, the motivation would be considered intrinsic to the situation.

Planned change. When revision of curricula is brought about through deliberate means on the part of an acknowledged institutional group, i.e., task force, faculty or department committee, this constitutes planned change (Fullan, 1991). It takes place through formally recognized curricular activities designed to improve the functioning and/ or quality of the program. In their treatment of organizational transformation, Levy and Merry (1986) acknowledged four accepted characteristics of planned change.

> 1. Planned change involves a deliberate, purposeful, and explicit decision to engage in a program of change.
> 2. Planned change reflects a process of change.
> 3. Planned change involves external or internal expertise.
> 4. Planned change generally involves a strategy of collaboration and power sharing (power derived from knowledge, skills, and competencies) between the expert and the client system. (p. 4)

Whether or not a major role is played by experts distinguishes change that has been planned from a process which has only been managed. In relation to curricular change, this implies that curricular expertise is required for planned change. Planned change may be mandated or voluntary.

In reality, it appears that there is no "comprehensive, verified theory of how change takes place" in higher education (Stark & Lowther, 1986, p. 37); rather planned change is situational. Even within one discipline, there will be variation in how programs tackle change (Trinkaus & Booke, 1980). But this divergence may also be due to incoherence in planning for change.

> Often institutions, departments, or instructors recognize significant problems in the content and design of curricula or courses, but their efforts to change are hampered by uncertainty about how to make orderly changes. They are uncertain about where to begin and what roles faculty, curriculum committees, and administrators should play. They need help in isolating the questions that need to be addressed and finding the sources of information that will enable them to reach their goals" (Diamond, 1991, p. xvii).

The consequence is that change efforts may not accomplish the extent of change which is needed.

Recent efforts to improve the planned change process usually establish three interactive phases of planning: initiation, implementation and continuation (Fullan, 1991).

> *Initiation.* The process that leads up to and includes a decision to adopt or proceed with a change.
>
> *Implementation.* The attempt to put the change into practice and the initial use of the change.
>
> *Continuation.* The process of building the change in as an ongoing part of the system. (pp. 47-48)

Individual faculty members may be part of the initiation of a curriculum revision and/or only the implementation and continuation of an adopted revision.

Incremental change. Changes by a program or an instructor to any of the components of a curriculum without following a formal planning process may be incremental. For example, an instructor may dramatically change the content of a course over time so that the emphasis of the later version is significantly different from the original curriculum. A program may gradually add courses in response to the interests of faculty members; these may culminate over time in substantial program change. Toombs and Tierney (1991) acknowledge and address this type of change with the following interpretation of the national reports (listed above).

> The most salient message from the reports was the need to enhance the meaning and quality of the undergraduate curriculum. Incremental change at the edge of the curriculum was no longer enough. Instead several reports called for an overhaul of the "curricular experience" for undergraduates. (p. 36)

This implies mandated planned change which transforms the existing curricula.

Summary. The fact remains that there are different reasons and different ways change is approached in higher education. Mandated and voluntary change refer to the motivation of the change. Planned and incremental change are descriptors of the planning process of change. These types of curricular change are presented graphically in a matrix with the levels of change: institutional, program/ department, and course. This allows a three-dimensional view of what is considered curricular change in higher education.

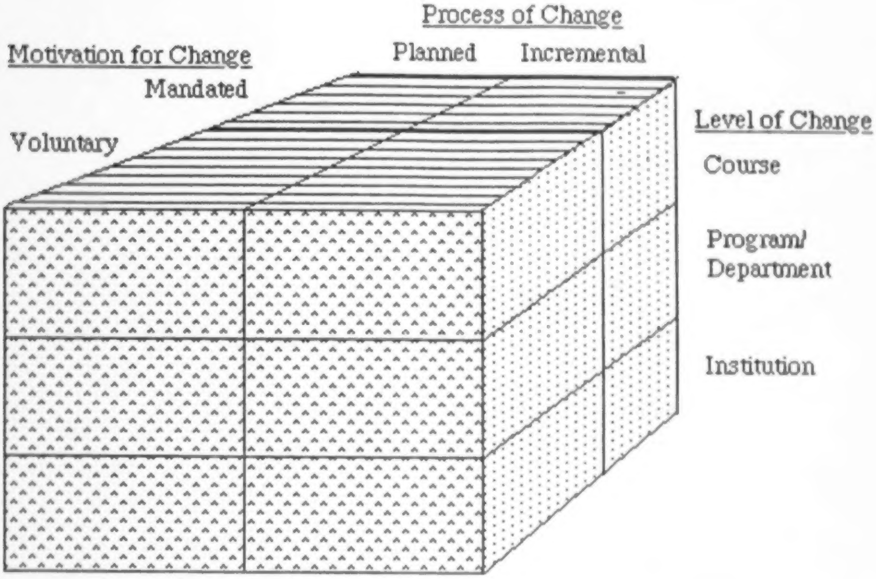
Process of Change
Planned
Incremental
Motivation for Change
Mandated
Voluntary
Level of Change
Course
Program/ Department
Institution

Figure 1: A matrix of curricular change.

The matrix shows that curricular change effort can be described according to three elements of change. A given example of change may be mandated, planned, and at the institutional level. When change is occurring at the instructional level, it may be accurate to describe this curricular change as voluntary, incremental change at the course level. What has to be remembered is the fourth, often hidden dimension: that there is both an intended and an operational curriculum with any of these configurations.

The Depth of Curricular Change

The type of change can also be characterized in another way. According to Cuban (1988), curricular change can be of one or two "orders" of change. First-order changes are those that improve the efficiency and effectiveness of what is currently done without disturbing the basic organization or roles. The familiar mode of change in higher education as identified by Toombs and Tierney (1991) results in first-order changes. "Disciplines and professional fields are continuously called on to adapt courses and programs to fit emerging theory, technique, practice, and epistemology" (p. 7). Curricular modification may result in the review and revision of goals and content of courses, the addition of a facilitative instructional method, or the resequencing of a pattern of courses. Louis (1989) argues that true change in the university is more than the regular alterations in the way things are done. These shifts may serve, in fact, in keeping the university and/or its programs stable, rather than be a representation of true change (p. 9).

Alterations in the fundamental ways in which organizations are put together are second-order changes (Cuban, 1988, p. 29). One approach—integration—recombines the curriculum in new ways, which may be interdisciplinary in nature, or results in the addition of an integrative component, such as a senior seminar. The goal is to create a "sense of unity, of synthesis, from the fragmented structure of disciplinary specialties" (Toombs and Tierney, 1991, p. 8). A less-known mode of mandated change, transformation, "connotes a metamorphosis" both in institutional thinking and curricular action, involving "a full examination of how academics conceive their role and how the curriculum itself is defined, analyzed, and changed" (p. 9).

When Conrad and Pratt (1986) reviewed studies of reform in general education they were questioning whether the results were first-order or second-order change.

> Did people. . .try to breathe new meaning, more relevant to a particular age and locality, into old, durable forms that traditional norms and values in the university would accommodate? Or did they attempt to create information (new informing patterns) in suitable, workable ways that altered the traditional norms and values of the university? (p. 241)

The idea of transformation brings attention to the need to recognize the depth of the curricular change. Although Toombs and Tierney (1991) speak for transformation at the institutional and program level, its meaning has application to change at the course level, where there is a change in beliefs about learning and the teacher's role in facilitating learning.

Bergquist (1981) perceived and analyzed differences in the depth of change in a variety of adult education curricula, including higher education as well as community programs. The five categories he suggested for describing variations in curriculum—curricular breadth, curriculum control, instructional process, curricular structure, and curricular outcomes— can be seen to represent a hierarchy of change dimensions. Change on the lower level dimensions constitute changes in the framework of the curriculum and are less difficult to generate and implement.

> Curricular change strategies in higher education remain somewhat ad hoc, focusing on the lower levels of the curricular change hierarchy set forth by Bergquist et al. (1981), namely considerations of time, space, resources, and organization. (Stark & Lowther, 1986, p. 54)

From Bergquist's perspective, higher level change would be change to the deeper dimensions of curricular form and curricular outcomes. For example, to move from a traditional knowledge-based curriculum to a problem-based curriculum requires a major shift in the philosophical foundation of the curriculum. This reverberates through all components of the curriculum.

Change in curriculum is inevitable over time due to a variety of factors: additional hirings, new developments in disciplines, and new trends in higher education which render the present curriculum outdated and in need of reform. But the approach to curricular change will be dependent on the underlying pedagogical assumptions and theories. A unit within an institution, such as a department or faculty, and the individuals which compose a unit, have curricular beliefs which may be formally articulated or may only become evident in their approach to the curriculum. These "multiple phenomenologies of the different role incumbents in the educational enterprise" are the subjective realities which influence the process and outcomes of curriculum change (Fullan, 1991, p 32). This includes the depth of change attained.

Halliburton (1977) was one of the first to examine this phenomenon in higher education. He suggested that curricular beliefs were inherent to a program because of the discipline of study. The disciplinary paradigm becomes a lens through which faculty perceive appropriate curricular content and instructional processes. Among the traditional disciplines, Halliburton perceived three typical paradigmatic positions:

> 1. *Mechanism-ism or statics.* The learner is seen as an empty vessel to be filled therefore the program is concerned with the functioning of the curriculum to do the best job. This orientation results usually in "tinkering or curriculum maintenance rather than overhaul" at a deeper level.
>
> 2. *Dualism.* With this orientation, the curriculum is seen as separate from learning. Those in charge of the curriculum tend to "swing from one popular trend or focus to another."
>
> 3. *Knowledge-ism.* The concern with learning is "acquisition of content rather than learner development." Curricular change concentrates on updating content. (in Stark & Lowther, 1986, p. 27)

Although these categories are descriptive of certain orientations to change, these positions all predispose the actors to first-order change. The curricular beliefs or paradigm required to encourage higher order change is not considered.

Predisposing a program to higher order change would be a paradigmatic shift which results in the questioning of the accepted assumptions about teaching and learning. This may be the outcome of an initial shift in orientation in the discipline itself or it may be the consequence of intentional curriculum inquiry. Taking Halliburton's thinking one step further, Stark & Lowther (1986) contend that "escape from these assumptions will depend upon our learning to see the curriculum as a process that is subject to change, and our discovery of how to bring about change" (p. 27). When deeper change is needed, it is not just an automatic transmission. Change may be accepted or it may be resisted. Louis (1989) and Heppner (1991) point to faculty resistance as a key factor in unsuccessful change efforts in universities. Whether faculty support change, actively resist it, or don't have the understandings and abilities to do either, "the crux of change is how individuals come to grips with this reality" (Fullan, 1991, p. 30).

For an individual faculty member, a curricular orientation is part of the person's "meaning perspective" which is defined as "the structure of assumptions that constitutes a frame of reference for interpreting the meaning of an experience" (Mezirow, 1990, p. xvi). The person's meaning perspective provides "principles for interpreting" (p. 3) which would guide curricular thinking and action. The idea of transformation is used by Mezirow to denote both the process and the result of change in a person's meaning schemes. Perspective transformation occurs when we become "critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise acting upon these new understanding" (Mezirow, 1991, p. 14). Mezirow also uses the term perspective transformation to refer to the accumulative effect of the transformation of meaning schemes (p. 13). What is required for perspective transformation which leads to higher order curricular change?

Reflective Practice and Curricular Change

The predisposition to curricular change involves reflective thinking on practice. Reflection is a generic term "for those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and appreciations" (Boud, Keogh, and Walker, 1985, p. 19). This engagement is intentional (p. 11); but not all reflective thinking leads to a change in meaning perspective. Both Mezirow (1982, 1991) and Kemmis (1985) recognize that the act of reflection will vary according to the purpose it serves, resulting in different levels of reflection. Grimmett (1989) helps to explicate the distinctions by considering three possible interrelationships of knowledge and reflection: what is the knowledge source of reflection, what is the "mode of knowing" of the reflective act, and to what use is knowledge put as a result of the reflective process (p. 20).

One level of reflection, problem solving, involves the identification of a problem and envisioning a solution and the means available (Kemmis, 1985, p. 142). This is not the non-directed thinking involved in daily routines or habits, but directed thinking aimed at improving practice. It may be directed by knowledge or informed by knowledge. When the information precedes reflection, problem solving is an "instrumentally mediating action" between expert knowledge and the application to practice (Grimmett, 1989, p. 21). For example, an instructor may become aware of new research or new theory about the adult learner. With this new meaning scheme as a lens to view present curricular practice, the instructor may identify a problem with the approach to teaching particular course content not apparent before and consequently change the approach. The source of knowledge is outside the person's practice, and reflection serves to "replicate and emulate" theory from empirical research (p. 21). Very often this kind of problem solving occurs "within the structure of our acquired frames of reference" and "the only and emulate" theory from empirical research (p. 21). Very often this kind of problem solving occurs "within the structure of our acquired frames of reference" and "the only thing that changes within a meaning scheme is a specific response" (Mezirow, 1990, p. 93).

Knowledge may be used to inform practice through problem solving. What triggers reflection may be the realization that something in the practical situation is not working. Take the situation where a faculty member has followed the sequence of content as identified on the course syllabus, but the students are not grasping some of the earlier concepts. The instructor may decide to change the mode of presentation, investigating the instructional literature for a new technique. Here, external knowledge is more closely related to practice because it is mediated through the actual instructional situation.

> The reflective process here involves considering educational events *in context* and anticipating the consequences of different lines of action taken from these competing versions of good teaching. (Grimmett, 1989, p. 21)

Grimmett says the mode of knowing is "deliberative" because choice is involved (p. 22).

In both examples described, the faculty member's new understanding may be "sufficiently consistent and compatible with existing meaning perspectives" (Mezirow, 1990, p. 93). If this is the case, any problem solving that extends the scope of present curricular practice will actually strengthen the person's present meaning scheme. This occurs because "inconsistencies or anomalies within the older belief system are resolved," not called into question (Mezirow, p. 94). The curricular change will only be of the lower order kind with the problem solving level of reflection.

The appraisal of a situation in terms of what is right and appropriate, in order to judge what action will be wise and moral, requires a different mode of reflection which Kemmis (1985) calls "practical reflection" (p. 142). If present practice is discrepant with example might be when a faculty member, who has been teaching a course which partly aims at developing students' thinking abilities, begins to be concerned with how the curriculum actually limits thinking.

> Here, reflection is a way a teacher can either attend to features of the situation that were previously ignored or assign new significance to features that were previously identified. In either case, reflection involves recasting situations in light of clarifying questions, reconsidering the assumptions on which previous understandings of a situation were based, and beginning to rethink the range of available potential responses. (Grimmett, 1989, p. 23)

In order to improve the quality of learning, practice has to be reframed. Grimmett's explanation aligns Schon's view of reflection with level of reflection, since Schon focuses on "*where* a practitioner is reflective—in the action setting" (p. 27). Reflection reconstructs experience "for purposes of apprehending practice settings in problematic ways" (p. 24). Schon (1988) claims the trigger for all reflective thinking is the element of surprise—something unfamiliar in our usual patterns of behavior or knowledge. But his concern is with the generation of professional knowledge by practitioner in response to the surprise.

Schon (1987) attempts to describe when reflection occurs by generalizing from his study of preprofessional architects. A person may respond to surprise by reflecting-on-action or reflection-in-action. The former occurs when we think "back on what we have done in order to discover how our knowledge-in-action may have contributed to an unexpected outcome" (Schon, 1988, p. 26). Reflecting-on-action may be "after the fact" or a "stop and think" moment in the midst of action. This form of reflection is already disconnected from the experience which stimulated the thinking. Reflection-in-action occurs "in the midst of action without interrupting it" and we may immediately reshape the present experience. But Schon has not provided a description of other professional situations, so we are left to generalize from his "context-bound" interpretation (Grimmett, 1989, p. 27).

Perhaps what we acknowledge as curricular change at the course level occurs through reflecting on the teaching-learning situation. When an instructor completes a lesson, a section of a course, or a whole course, reflection-on-action may precipitate a recognition of a need to change the curriculum in some way and may result in immediate or delayed action. The curriculum may change during the course or changes may be tabled for the next offering of the course.

But curricular change might also occur through incremental changes in daily instructional practice produced through reflection-in-action; the changes do not become solidified into the intended curriculum "form or substance" until later. In other words, curriculum change may occur as a result of changes in instructional practice. In this process, knowledge is really emergent and situational (Grimmett, 1989, p. 22). The reconstruction of an action situation opens the door for new meanings and new ways of seeing problems and solutions. Mezirow (1990) says that an "accretion of transformed meaning schemes" may lead to a transformation of meaning perspective (p. 94). Practical reflection of this nature would lead to second order curricular change with rethinking of all or most of the components composing the curriculum and requiring a transformation of instructional practice.

Although critical reflection is similar to practical reflection in that knowledge is emergent, it is a distinct form because the reflective focus is different. Consideration of "how the forms and contents of our thought shape and are shaped by the historical situations in which we find ourselves" (Kemmis, 1985, p. 142) to come to "more fulfilling forms of action" requires "critical reflection" (p. 145). A person becomes aware "through reflection and critique, of specific presuppositions upon which a distorted or incomplete meaning perspective is based" and this is the basis for "transforming that perspective through a reorganization of meaning" (Mezirow, 1990, p. 94). Critical reflection is usually predicated by a discrepant but emotionally significant experience which the person cannot accommodate to present meaning perspectives, even through seeking new information. What is required is redefining the situation and "critically reassessing the assumptions that support the current meaning scheme(s) in question" (p. 94), in other words, the socio-historical grounding of personal beliefs. Critical reflection asks "questions such as, To what ends, and in whose interest is knowledge being used?" (Grimmett, 1989, p. 23). This reframing goes beyond practical reflection, because emergent knowledge is used to reevaluate one's view of his or her teaching role and the influence of the "cultural mileau." Questioning may result in reconstruction of self-as-teacher and/or taken-for-granted assumptions about teaching. Critical reflection becomes "a way to practice critical theory with an emancipatory interest—it allows a practitioner to identify and address the social, political and cultural conditions that frustrate and constrain self-understanding" (p. 23). Grimmett suggests this is prerequisite to curricular change becoming social action.

The Need for Research on Course Change

How can research on curricular change at the course level contribute to our knowledge? Higher education curricular research for the most part has focussed on planned change at the institutional and program level. Conrad and Pratt (1986) reviewed 465 sources on curriculum and curricular change in higher education. After excluding essay, opinion, and application sources, just over two hundred relevant publications were examined for their contributions as well as implications for future research. They identified six categories of inquiry: case studies of curricular "incidents," traditional and revisionist histories, multiple site studies of change or conceptions of the change process, distribution and frequency studies, descriptions of outcomes, and conceptual frameworks that refine terminology or suggest potential avenues for organizational research. Evident in their overview is the lack of notice given to faculty members' role in curricular change; they only receive mention as participants in planned change where the emphasis is on the planning process or the outcomes. Cervero and Wilson (1994) note that there are few examples of research in adult education generally which explore how planners actually plan and thus planning theory "does not adequately account for the important things that real educators do in everyday practice" (pp. 39-40). Probing the experiences of faculty members who have been involved in curricular change may provide insights related to these absences.

Research at the course level of curricular change could partially fill another research gap uncovered by Conrad and Pratt (1986)—the analysis of the process of change as "information transformation." In recent descriptions of program innovation, they showed this analysis focus was beginning to surface.

> We can combine and recombine information to yield new meanings that eventually may turn into new forms. This phenomena—the evolution from old to new—is not well documented in curriculum research. In turn, it remains difficult to be on the alert for surprise when the background necessary for differentiating the old from the new has not been filled in. (p. 241)

Conrad and Pratt's call for research to investigate this area is aimed at the program level, but is applicable also to the instructional level. Cervero and Wilson (1994) have a different but related view of what's missing in our understanding of planning. They see good planning as an outcome of good judgments. "If what planners do is to make judgments, it follows that better planning will result by knowing more about the process by which these judgments are made" (p. 24). Several reflective accounts have been offered recently which describe the process of change from traditional curriculum to critical pedagogy in higher education (e.g., Dippo & Gelb, 1991; Ellsworth, 1989;

Lather, 1991). These authors describe curricular judgments based on a critical theory or feminist theory orientation, the issues which have arisen, and the resolutions and the consequent actions. There is still room to hear from other faculty members, including those making different kinds of curricular changes.

Stark and Lowther's critique of the curricular literature to 1986 confirms the need to take research to the course level. The existing research at that time showed no clear link between curricular design decisions and instructional decisions (p. 21); there was often a "leap from purpose to specific experiences" (p. 26). This omission is partly due to the approach taken; either an "architectural blueprint" was given for quality education or a "computer program" plan for the curricular process was described (p. 26). What Stark and Lowther point to is that traditional avenues of research are insufficient to observe and assess change as they leave the realities of curricular change virtually unexamined (p. 42). How faculty members translate new purposes into instructional actions could be a missing link.

Usher and Bryant (1989) articulate a different argument in their concern for researching the historical foundation of adult education. They say adult education, as part of education generally, "urgently needs to understand its own situatedness or grounding" in order for research and theory to be reconnected with practice (p. 2). Since the separation was caused in the first place by the "natural science" research paradigm which pervades education and its foundation disciplines, Usher and Bryant call for "an alternative interpretive model which places practice, theory, and research in social contexts and stresses the importance of hermeneutic understanding" (p. 6). This is supported by Grimmett's (1989) claim that to understand reflective practice means that we need to study "how educators make sense of the phenomena of experience that puzzle or perplex them" (p. 21).

> How subjects attribute meaning to phenomena is an important object of inquiry. One form of knowledge, then, in this research genre represents educators' explication of meanings and understandings as they teach and as they examine others' teaching. The purpose is neither to predict nor to explain; rather, it is to explore phenomenologically how educators create what Shulman has described as the "wisdom of practice" in the complex, dynamic world of teaching. (p. 20)

Unfortunately, the main sources on reflective practice in the professions (e.g., Schon, 1987) are not specific to the educational setting (Grimmett, p. 27). Understanding the reflective practice of instructors involved in curricular change in higher education would add to this knowledge base.

Summary

In this chapter, I began a conversation about and with the curriculum literature in higher education in an attempt to frame the context in which this study takes place. The traditional meanings of curriculum were reviewed initially for the messages given to curricular activity in the postsecondary setting. The separation of curriculum and instruction was recognized as an inevitable outcome of the present technical or empirical-analytic orientation to curriculum. This view was contrasted with the situational-interpretive, critical, and postmodern views to show alternative conceptions of the relationship of curriculum and instruction.

The second section of the chapter followed with a brief review of literature on faculty involvement in curricular activity. Three research studies in higher education focussing on course planning were summarized and a descriptive model resulting from one of the studies was presented. What was missing in this model was how the envisioned planning process related to curricular change.

Perspectives on curricular change comprised the final part of the chapter. Curricular change was discussed in terms of the types of change and depth of change.

Finally, several gaps in the curricular change literature in higher education were identified to further reinforce the rationale for this study.

CHAPTER THREE

The Research Design

> A research method is only a way of investigating certain kinds of questions. The questions themselves and the way one understands the questions are the important starting points, not the method as such. (Van Manen, 1991, p. 1)

Integral to the research tapestry are the research questions. They act as the warp which anchors the design as it is woven into the tapestry. The weft of the tapestry can be thought of as the threads of meaning derived from the faculty members involved in the study. As the weft is woven into the warp through the use of an appropriate research method, the tapestry evolves and takes form.

The foundational role of research questions is confirmed by post-structural theorists when they state that one's decisions about research orientation and methodology should be derived from one's knowledge interest and intention (Lather, 1991, 1992). This study probes the meaning and experience of curricular change from the perspective of faculty involved in change at the course level. A related concern is how faculty members think about curricular change. In the first section of this chapter, I show how these interests create a "sense of belonging" for this study in qualitative interpretive research based in hermeneutics. I then move from methodology to make a case for the conversational interview as the appropriate research method. Following discussion of research design, I provide an overview of the study process, including selection of participants, how I envisioned and realized research partnerships, and an overview of the process of interpretive analysis. Chapter Three concludes with the consideration of trustworthiness to assess the value of the study.

From Research Interest to Methodology

In their review of trends in adult education research, Brockett and Darkenwald (1987) support the use of qualitative approaches to gain "a holistic perspective by exploring the phenomena from the perspective of those who are being studied" (p. 36). The intention of this study was to investigate curricular change from the viewpoint of individuals involved in change at the course level. But Lather (1992) determined the qualitative label inadequate as it only signifies research method and not methodology (p. 90). In other words, there is more to forming the research design than deciding it fits the qualitative label.

Fitting Into Interpretive Research

This study intends to follow an interpretive paradigm as defined by Lather (1992) and Aoki (1985). Being conscious of this paradigm alignment is a commitment to "the philosophic framework, the fundamental assumptions, and characteristics of a human science perspective" (Van Manen, 1991, p. 27). Accordingly, naming the orientation associates a study with an underlying epistemology and ontology (Lather, 1992). In terms of the nature and basis of knowledge, interpretive inquiry resists the notions of objectivity and determinancy of experience. Knowledge is conceived as situational; to come to know is to realize the "structure of interpretative meanings" in the situation (Aoki, p. 11). Ontologically, humans are both products and producers of present reality; *reality* is intersubjectively constituted (p. 12). Inquiry aims to understand the meanings of individuals in situations, recognizing that this meaning is socially constructed.

Beyond the paradigmatic commonalities, the interpretive orientation has different methodological positions including constructivism, ethno-methodology, phenomenology and hermeneutics. Each has a different emphasis related to how one accesses and understands situational meaning. For example, to do phenomenological research is to study the way humans experience the world, to know the world we live as human beings—to be in the world in a certain way (Van Manen, 1991, p. 4). The appropriate entry point is "there where they are naturally engaged in their worlds" (p. 18).

Phenomenologically, one of the places of curricular change in higher education is the world of instructional faculty living curriculum with students and other faculty. This study aims to get closer to that world. Inquiry must have the power to capture the meaning and experience of this change from the description of experience. What does it mean to act out a curriculum? What does it then mean to change the acting out or to resist requests or demands to change? Phenomenology engages the attitude and the means necessary to "conduct a structural analysis of what is most common, most familiar, most self evident to us" (Van Manen, p. 19). But understanding this world requires interpretation.

> Phenomenology is, on the one hand, description of the lived-through quality of lived experience, and on the other hand, description of meaning *of the expressions* of lived experience. The two types of descriptions seem somewhat different in the sense that the first one is an immediate description of the lifeworld as lived whereas the second one is an intermediate (or a mediated) description of the lifeworld as expressed in symbolic form. When description is thus mediated by expression (talk, action) then description seems to contain a stronger element of interpretation. (Van Manen, 1991, p. 25)

When access to a relevant situation is interpreted by the individual, the resulting text is already removed from the lived experience. This would be the case with a faculty member's recalling of curricular change at the course level. As the domain of interpretation is entered, the methodology may be more appropriately designated as hermeneutics.

> Phenomenology describes how one orients to lived experience; hermeneutics describes how one interprets the "texts" of life. (p. 4)

Van Manen (1991) recognizes and sorts out the difference between the layers of interpretation in two ways. First, he revisits Sartre's (1956) "The Look." Sartre's "description of the lived-through quality" of the experience of blushing is "immediate," close to the lived experience (p. 25). The short piece is also "description of meaning *of the expressions"* of this lived experience, which is a more "intermediate (or a mediated) description of the lifeworld as expressed in symbolic form" (p. 25). Van Manen also refers to Gadamer's distinction between interpretation which reveals "what the thing itself already points to" (Gadamer, 1986, p. 68) and interpretation which *points out* the meaning of something (Van Manen, p. 26). With the latter, an interpretation of interpretation occurs (Gadamer, p. 68). Van Manen is satisfied with being aware of the level and purpose of interpretation, using either phenomenology and hermeneutics to name the methodology (p. 26).

This accommodation may not be an accurate representation of the relationship between phenomenology and hermeneutics. After reviewing varied historical and current conceptions of hermeneutics, Gallagher (1992) discusses the commonality. "The majority of [these conceptions] identify understanding or interpretation, especially as related to language and text, as the subject matter of hermeneutics" (p. 5). Recent philosophers extend the traditional notion of hermeneutic interpretation of written text to encompass "non-textual phenomena such as social processes, human existence, and Being itself" (p. 6). For Gadamer, a key factor is language, the medium for humans coming to understand their world, but also the carrier of human understanding. Hermeneutics is more than linguistic study; "all understanding is linguistic, and nothing that involves knowledge or seeking after knowledge escapes the domain of hermeneutics" (p. 7). Choice of methodology is not really a matter of competition or agreement between phenomenology and hermeneutics, because essentially description of lived experience is hermeneutic activity. Understanding the "lived structure of meaning" of a faculty member and his/her experience of curricular change requires phenomenological description of the experience and interpretation of the meaning, both aspects of a hermeneutic approach to inquiry.

Curricular Change and Hermeneutics

When I considered the nature of the phenomenon in question I had another sense that hermeneutic inquiry was the sound choice. Aoki (1983) supports my thinking that curriculum implementation is an interpretive act. Although he is talking about changes in subject curriculum faced by teachers in the public school system, this applies equally to postsecondary curricular practice. When new curricular thinking penetrates the life-world of faculty members, this "can occasion interpretive activities" or "efforts at sense-making of Curriculum X" (p. 14). Aoki rekindles Aristotle's notion of praxis to represent the thought and action upon the instructional world which occurs with a change in the curriculum. Curricular change is a truly human phenomenon where beings in their world change their *world* and/or their *being*, or alternatively the action is one of no change. The description of a faculty member's experience of curricular change becomes a "text" representing the action and meaning of change in this particular instance.

Hermeneutics as the source of appropriate methodology to investigate the experience and meaning of curricular change weaves the design back to the starting point.

> The method one chooses ought to maintain a certain harmony with the deep interest that makes one an educator . . in the first place. (Van Manen, p. 2)

As it occurs in the translation of an idea to curricular practice in higher education, interest in the nature of change is an interest in the *being* of curricular change. "What is this experience like?" (Van Manen, p. 9). Answering this query requires the study of *persons* who have "consciousness" and "act purposefully" in and on the world by creating objects of "meaning" (p. 4). A faculty member involved in curricular change interprets the *change* and responds. The thinking and the response are *expressions* of how this individual exists in the academic world as a person.

The nature of the activities involved in postsecondary instruction characterize it a practical pedagogic endeavor; this interest is often relabelled andragogic when the responsibility relates to adult persons (Knowles, 1970). Lather (1991) notes that "the concept of pedagogy focuses attention on the conditions and means through which knowledge is produced" (p. 15). The curricula in higher education are both the condition and the means which intersect through the instructor with "the learner and the knowledge they together produce" (Lusted, 1986 quoted in Lather, p. 15). The translation of curricular change into the conditions and means for learning is not an instrumental action, but an interactive pedagogical (or andragogical) act. As I enter a study of the phenomenon of curricular change in higher education, andragogy is therefore the ultimate interest. Whatever method is chosen to access and uncover the meaning of curricular change in the experience of faculty members must not lose sight of this lens.

Reinterpreting Interview as Research Method

Choosing a research method was my determination of the best fit to meet the intentions of the study and the methodological approach. To provide the opportunity for participants to share experiences of and responses to curricular change, and for myself, as researcher, to engage the participant in further exploration of the emerging meaning I moved directly to the qualitative interview. But taking an hermeneutic approach to the study required a different sense and form of interview than I was familiar with. I received assistance in rethinking and revising my notion of interview from individuals writing about alternative research methodologies.

Interview as Conversation

After explaining criteria by which to accept an appropriate research method, Van Manen (1991) cautions the researcher that accepting and operating from a hermeneutic phenomenological position is more than technical application of rules and routines of an investigative procedure; there is no method in this way (pp. 29-30). The interview is "charged with the reality assumptions, truth criteria and the general goals of the disciplined methodology within which the interview functions" (p. 28). Therefore it is necessary to conceptualize the nature of the interview before one proceeds. Van Manen characterizes the interview by its specific purposes. The interview is designed and used as:

> 1. A means for exploring and gathering experiential narrative material that may serve as a resource for developing a richer and deeper understanding of a human phenomenon.
> 2. A vehicle to develop a conversational relation with a partner (interviewee) about the meaning of an experience. (p. 66)

The first role of the interview in this study was to "gather" or "collect" lived-experience material about faculty member's experience with curricular change. Taylor and Bogdan (1984) recommend a particular style of interview which they call the "in-depth" interview.

> By in-depth qualitative interviewing we mean repeated face-to-face encounters between the researcher and informants directed towards understanding informants' perspectives on their lives, experiences, or situations as expressed in their own words. (p. 77)

But it was not enough to simply stage a simple recalling of curricular change experience through longer interview time. The in-depth interview needed to assist participants to relate their experience "in such a way that the essential aspects, the meaning structures of this experience as lived through, are brought back, as it were, and in such a way that we recognize this description as a possible experience, which means as a possible interpretation of that experience" (Van Manen, p. 41). This required the building of a relationship with each participant through reflective listening and purposeful responding.

> As we interview others about their experience of a certain phenomenon, it is imperative to stay close to experience as lived. As we ask what an experience is like, it may be helpful to be very concrete. Ask the person to think of a specific instance, situation, person or event. Then explore the whole experience to the fullest. Naturally, it is impossible to offer ready-made questions. (p. 67)

Weber (1985) acknowledges Buber (1966) for recommending the conversational interview "that evokes the participant's lived experience, seeking shared understanding" (p. 68). The form the interview needed to take was that of a loosely guided open-ended conversation which keeps its focus on the research purpose.

In addition to collecting lived curricular experience, a second role of the interview was to act as a medium for reflective partnership between myself and each participant. Van Manen (1991) calls this a "conversation between equals," where both parties enhance their understanding of the content (p. 78). In his example of how conversation leads to raised consciousness about curriculum implementation and the role of the public school consultant, Carson (1992) demonstrates how the layers of meaning emerge from two-way interaction over a series of meetings. The researcher is a member of the conversation which builds from the participant's experience, but also has the responsibility of highlighting important "connections." These connections make evident the shifts in interpretation made by the partners, and they link the parts of the conversation to each other and to the whole, so the space and time between is bridged. It is the feel for hermeneutic interpretation which predisposes the researcher to be a reflective partner.

The hermeneutic argument for the power of conversation was solidified by Gadamer (1975). Conversation's power is partly because it is formed through and with language, but this power has to be tapped (Gallagher, 1992, p. 21). Embedded in the language are "prejudices" from the language users' historical existence in various traditions (p. 9).

> We always find ourselves with a past that does not simply follow behind, but goes in advance, defining the contexts by which we come to interpret the world. Despite the fact that traditions operate for the most part 'behind our backs," they are already there, ahead of us conditioning our interpretations. (p. 91)

Hermeneuticists agree that traditions enter interpretation through language (p. 100). If in an interview, we are captured by language, then how can one escape to gain new understanding? When a "fusion" of the "horizons" of those communicating occurs often a deeper or hidden meaning is realized (p. 9). Gallagher refers to Ricoeur's (1970) conception of a "hermeneutics of trust" to clarify Gadamer's sense of accessing meaning.

> According to Ricoeur, a hermeneutics of trust involves the restoration of meaning. Hermeneutical recollection or restoration of meaning requires a trust placed in language, in the text at hand—a trust that, through interpretation, meaning can be found in the text. (p. 21)

Gallagher explains that Gadamer posits this as the outcome of dialogic conversation (p. 106). Through genuine dialogue, one remains open to the thoughts of the other always with a focus on the object of interpretation. "To conduct a conservation means to allow oneself to be conducted by the subject matter to which the partners in the dialogue are oriented" (Gadamer, p. 367). It is through questioning which probes traditional answers that the meaning stands out (Gallagher, pp. 148-149). This is not an interviewing method but "the art of conducting a real dialogue" (Gadamer, p. 367). With the dialectic in mind, you can work through tradition (Gallagher, p. 146).

Conversation based on a hermeneutics of trust results in transformation as you go "beyond oneself, to think with the other and to come back to oneself as if to another" (Gadamer [1989] in Gallagher, p. 50). By being open to learning from another, what one already understands (the "fore-structure") comes towards the other's understanding and will accommodate the unfamiliar (pp. 50-51). This inherent dialectic is represented in the concept of the "hermeneutic circle."

> Human understanding rides on a projection of meaning even before it reaches an adequate interpretation. The projected meaning is either borne out or modified in further projections. This process is not something the interpreter chooses to do or consciously devises as a method of interpretation; it is part of the very structure of human understanding. The process of interpretation is the process of revising my foreconception as I gather more information. I continue to project these meanings until the unity or adequacy of meaning becomes clear. (p. 61)

As an interviewer/interpreter, my understanding will be changed by the participant's answers. This change will become part of the next question, reaching for further understanding. But understanding is never complete because there is "a constant temporal process of revision; it is always finite, temporal, circular" (p. 62).

The concept of the hermeneutic circle can be applied to conducting the conversational interview. It became apparent to me that to enter the conversation in the right way demanded a readiness achieved through transformation of my own conception of the interview. One might say, in summary, that the conversational interview requires that the interviewer have a continuing conversation with philosophical hermeneutics.

Interview as Invitation for Critical Reflection

Beyond this connection, Carson's guidelines for the interviewer's role are also attentive to a critical theory perspective.[1] This moves the conversation more in line with

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[1] Dr. Terry Carson referred to this research approach as Radical Hermeneutics in a presentation to Ed El 595 (Critical Inquiry) in fall term, 1990.

Ricoeur's (1970) alternative conception of a "hermeneutics of suspicion" which has little or no faith that hermeneutic conversation automatically leads to deeper meaning. There must be direct efforts to "decipher, decode, or unmask the 'reality' or 'truth' of consciousness, capitalism, and Christian (=Western) metaphysics in order to show the contingency and relativity of these systems" (Gallagher, 1992, p. 21). The interviewer sensitively invites participants to critically reflect on the conception of their experience which surfaces in the language used.

Aoki (1983) points out what may be disclosed: "tacitly held assumptions and intentions" of the authors of the curriculum change and/or the participant's "own unconsciously held assumptions and intentions that underlie his [her] interpretation of Curriculum X" (p. 15). Gallagher (1992) notes that Gadamer recently clarified his position that deconstruction is necessary "to defrost the frozen language of metaphysics —technical words emptied of living conversational sense and thus alienated from their original experience of being" (p. 23). Following Heidegger's (1962) original design for deconstruction, it is important "to enter into conversation with these alienated words, to make the words speak again and to discover the experience of being" (p. 23).

This is congruent with Lather's (1991) position that "a strictly interpretive, phenomenological paradigm is inadequate" for understanding experience (p. 64).

> Sole reliance on the participants' perceptions of their situation is misguided, because as neo-Marxists point out, false consciousness and ideological mystification may be present. A central challenge posed to the interpretive paradigm is the argument that reality is more than negotiated accounts—that we are both shaped by and shapers of our world. (p. 64)

Lather clarifies the emancipatory dimension of the conversational interview within the context of postmodern discourse. She discusses the need for a collaborative style of interview as a way to "invite joint participation in exploration of research issues" (p. 52). This involves a search for an empowering and reciprocal approach where both researcher and participant influence change in each other and are changed by the deepening understanding of their interest (p. 56). Lather further argues "that we must go beyond the concern for more and better data" which is a proven result of the condition reciprocal interviewing, "to a concern for research as praxis" (p. 57). What enables this relationship is negotiation of process and of meaning, achieved through the following interview procedures:

1. "Interviews conducted in an interactive, dialogic manner" with self-disclosure on the ppart of the researcher and commitment to greater mutual understanding (pp. 60-61).
2. Sequential interviews to facilitate "collaboration and a deeper probing of research issues" (p. 61).
3. Recycling of "description, emerging analysis and conclusions to at least a subsample of respondents," and if possible, "collaborative effort to build empirically rooted theory" (p. 61).
4. Efforts "to create an enabling context to question taken-for-granted beliefs and the authority culture has over us" in a way which is self-reflective and provides "a forum in which to test the usefulness, the resonance, of conceptual and theoretical formulations" (p. 61).

This reframing of the interview process guided my planning and oriented me to my role as a research partner. How I tried to fulfill these conceptions in the research-in-action is described in the remaining sections of this chapter.

Forming Interview Partnerships

As the orientation of the study became grounded in an interpretive research with hermeneutic leanings, I felt more comfortable moving forward into making decisions about, and taking action on, the interview process. The next three interrelated steps included identifying and inviting faculty members to participate, planning for several ethical considerations which inform the nature of the research relationship, and initiating the conversations. The research partnerships grew from this foundation.

Identifying and Inviting Participants.

For the purpose of this study, two instructional faculty members joined me in extended conversations about their experiences with curricular change at the course level. I met the first participant at a seminar hosted by our department just preface to beginning the study. My thesis supervisor recommended the second participant as a potential candidate for the study; she was also identified through a survey of Deans asking them to name individuals recently or presently involved in curricular change (I was a research assistant for this study).

Part ot the purposive sampling process was ensuring varied representation, but also some commonality of experience. Participants were full-time faculty members at the same higher education institution, but from different professional areas of study. The type of curricular change, as denoted in the literature review, was an additional consideration. It was known in advance that one person was involved in voluntary change, whereas the second person was identified as a participant in planned program change. Interestingly, this person related the intended department curricular changes to her own self-initiated course changes which were already in action.

Comparison by gender was not part of the analysis in this study; both faculty members involved were female. Additional demographic information was solicited informally, during the conversations, including the number of years of teaching experience in higher education and the identity of the courses with which they are involved in both a planning and an instructional capacity. This information is shared in my introduction to each participant in Chapters Four and Five.

My initial telephone call to the potential participants included a brief explanation of the study, how their curricular work fit the study parameters, and an invitation to participate. The two participants expressed interest and a willingness to join me in informal conversations. I followed initial contact in each case with a more formal letter of introduction and a participant consent agreement (see Appendix A), and a copy of my proposal. A second telephone call to each participant confirmed the date, time and location of the initial interview.

A sequence of interviews was conducted with each participant in the location of the participant's choice, usually their office; each interview was one and one-half to two hours in length and was audiotape recorded. In response to the participants' workloads, the interviews for two faculty members were scheduled for the 1993 spring term. Although interviews were planned to be approximately three weeks apart, providing time for transcribing the dialogue and preparing summaries, the gap lengthened for one participant because of her holidays and I was not able to meet her again until the end of August. During the time we shared, the intent was to form a collaborative partnership with each faculty member, as described in the previous section. A positive outcome was dependent on how ethical components of the interview process were framed and how each conversation began.

Ethical Considerations

Six ethical considerations framed the research relationship with each participant: informed consent, option to withdraw, confidentiality, anonymity, respect, and sharing the process.

Informed Consent. As explained, a followup package was sent to each potential participant after the introductory call; this package clarified the intent of the study and the commitment required. Faculty members agreeing to participate in the study were asked to read and sign a participant consent form which summarized the research topic and the commitment in terms of disclosure and time (see Appendix A).

Option to Withdraw. Participants were informed in the letter of consent and verbally of their option to withdraw at any point during the study. It was recognized that factors such as workload or health may precipitate a reconsideration of commitment to the study. No members of the study withdrew, but one participant preferred keeping her involvement to two interviews because of her busy schedule.

Confidentiality. The foremost ethical concern was confidentiality not only to build the trust essential for partnership, but also because it was my responsibility to protect the privacy of the participants. I used earphones for transcribing tapes, so the content was never publicly heard, and the tapes will be erased and transcripts destroyed at the completion of the thesis. Tapes, interview transcripts, interpretive summaries and thesis chapter drafts were always kept in my office at home; transcripts and summaries were only reviewed by the respective participant and myself and they were marked confidential when sent to their offices.

Anonymity. I was aware that faculty members could possibly share experiences and perceptions which they might feel would jeopardize their position or their relationships in the university. To guard against possible identification, pseudonyms for participants were used in the interpretive notes and the thesis report, and departments which they are associated with were only referred to by general discipline area. The institution will be known only as a large higher education institution in Western Canada. In spite of these measures, a reasonable connection might still be made by the reader of the thesis, so I tried to minimize using quotations which might be taken out of context.

Respect. I entered the study with an attitude and posture of respect for faculty members who engage in curricular change as part of a very complex and responsible work role. This attitude was translated into conscientious efforts to communicate respectfully through listening attentively, acknowledging when their input helped me to make new connections, and asking thoughtful and related questions. I also made myself available on their time schedule. Interview summaries were written and presented tactfully, and forwarded in advance of continuing our conversation.

Respect was reciprocated as each participant realized my competence in interviewing, my knowledge of curricular development, and my teaching experience. Each individual came to see me as an equal and this facilitated sharing the research process.

Sharing the Process. How the participant is included in the research study is an ethical concern raised in literature on alternative research orientations (e.g., Lather, 1991; Ellsworth, 1989). To guard against the intrusiveness which results from participants being seen and used as objects, research processes must become more collaborative. This means making careful attempts to create an egalitarian relationship conveying trust and openness to learning. The style of the interview changes from question and answer to sharing understandings.

> Through dialogue, the interview becomes a joint reflection on a phenomenon, a deepening of experience for both interviewer and participant. (Weber, 1985, p. 66)

As partners, the interviewer and interviewee learn about each other and the research topic. I could plan the way I initiated each conversation and how I responded to the participant, but establishing openness and trust also required a "mindset," a way of being with the research situation (p. 68). To me, this meant entering each conversation with the healthy anticipation that my understanding about curricular change and teaching was going to be enhanced and possibly transformed. As I shared how my perspective had been "nudged" and related my own experiences to the participant's thinking, interviewing became reciprocal.

These responses were also crucial to staying "faithful" to each participant's experience. In addition, following the participant's lead and responding by reflecting back my understanding kept the person's experience and meaning in focus. Participants were further involved through "member checks" of the transcripts of the conversations and the interpretive summaries (see Writing and Analysis section).

Beginning the Conversation

The "nature and quality of the invitation" (Weber, p. 65) sets the scene for a respectful shared conversation. This meant getting the interview relationships off "on the right foot" and also focussing on the research purpose. I accomplished the former by operating from the ethical stance of the interview process, not an interview schedule. It was important initially to express appreciation for their participation, to stress how I thought their experience could contribute to my understanding of curricular change, and to share my hopes for a collaborative interview process. This communication occurred with a friendly conversational tone.

At the same time it was crucial to take the conversation right to the "crux of the matter." The faculty member's dynamic lifeworld is filled with potential stories related o curriculum and teaching. Brookfield's (1990) critical incident was adapted to bring a wide horizon into focus with specific directions asking the participant to give a detailed description of a specific type of experience. If the instructions are well presented the result can be "descriptions of particular happenings so graphic" that one can visualize clearly the event described (p. 179). Brookfield explains how the critical incident technique links with the lived experience of another person.

> As with all phenomenological approaches, the purpose is to enter another's frame of reference so that that person's structures of understanding and interpretive filters can be experienced and understood by the educator, or a

> peer, as closely as possible to the way they are experienced and understood by the learner. (pp. 179-80)

This technique is similar to Van Manen's idea of protocol writing which helps the participant describe an experience as they lived through it and to "focus on an example of the experience which stands out for its vividness" (p. 64). Perhaps in a more informal way than Brookfield and Van Manen mean, I began each interview by asking the participant to share a recent change to one (or more) of the courses he or she taught. This starting place related directly to the first research question. Although each conversation took its own direction from here, the research purpose was always the background upon which we wove a shared conversation.

The Changing Nature of the Conversation

Built on this foundation, the research partnerships evolved as each conversation continued. This section provides perspective about the changing nature of the conversation, highlighting how my research relationship with the participants was further framed and developed.

Responsive Interviewing

Envisioning the interview process as a dynamic continuum facilitated my responsiveness as an interviewer; interviews move from description to reflection to interpretation (Kvale, 1983). Van Manen (1991) recognizes the source of this variation.

> Depending on the nature of the project and the stage of the inquiry process, the conversational interview method may serve either to mainly *gather* lived-experience material (stories, anecdotes, recollections of experiences, etc.) or serve as an occasion to *reflect* with the partner (interviewee) of the conversational relation on the topic at hand. (Van Manen, p. 63)

Accordingly, the first interview with each participant was characterized initially by description, as my intent was to facilitate their recollections of curricular change. When one of my interview partners described her lived pre-reflective experience, I attended to the description of the situation including the nonverbal communications and actions, and /or the feelings expressed by this person. I also tried to remain conscious of my own mental images related to the question and to the participant's perspective. The re-telling of experience then seemed to invite reflection on the part of each participant, silently or as an extension to the conversation. Now my role as interviewer became one of clarifying my understanding, sometimes through sharing my own related experiences.

With a sequence of interviews, it is possible to identify a successive interview with a point further along the continuum (Kvale, 1983). To move towards the interpretation end of the continuum, Kvale advises the interviewer respond by condensing and then interpreting the meanings expressed by the interview partner. Interpretation is stimulated initially by sharing insights and raising further questions during the interview (Carson, 1986, p. 79). The basis for additional reflection can also be facilitated by interpretive summaries provided to the participant preface to continuing the conversation. How this analytical tool was used is explained below.

Thus, the conversational interview becomes increasingly interpretive in nature. As the focus of the interview changes, the interview partner is invited to be more collaborative; the roles become reciprocal as the partners work together to make sense of the social and historical basis of curricular change.

> Hermeneuticists generally go further than this, however, and stress that interpreters who are attempting to grasp the meaning of an actor or to grasp meaning that has been objectified in some way, have their own understandings shaped by the fact that they themselves are members of a particular culture at a particular historical moment. Interpretation, in other words, is not an act in which a "disembodied" investigator is trying to decipher the (pre-established) meaning of a culturally and historically situated actor or institution; rather, the interpreter, too must become

> hermeneutically aware of his or her own historicity (or "preunderstanding", as some writers term it). (Phillips, 1991, pp. 555-56)

This quote emphasizes that attempts to understand curricular change are "mediated by the historical/cultural milieu" in which both interview partners are located; the interviewer struggles to understand herself/himself during the struggle to understand the partner's meaning (p. 556). A very important part of hermeneutical reflection is facilitating critical distancing "in order that what the language reveals may be placed into the open," as well as noticing contradictions (Carson, 1986, p. 81). It was intended that both parties of the conversations would grow in their understanding of curricular practice and andragogy.

Situating the Researcher

As already discussed, the role of interviewer in interpretive research goes beyond that of just a "gatherer of data." There is a personal side to being situated as a researcher. Van Manen (1991) reminds us that human science research is always a project of a "real person, who, in the context of particular, social, and historical life circumstances, sets out to make sense of a certain aspect of human existence" (p. 31). In this section , I reflect on aspects of my background which came with me into the conversation.

The role of interviewer is a multi-faceted position involving five simultaneous and interrelated responsibilities: coming to understand the lived experience, working towards reciprocity and negotiation, keeping a focus on the question, "bracketing" beliefs, and being engaged with the meaning in the language. Attempting to realize each of these expectations while at the same time being conscious of my own "self" in the process was a learning experience.

The Researcher as Person. As Britzman (1991) so aptly says, the researcher does not "enter this world as innocent or as an empty vessel waiting to be filled" (p. 10) with the knowledge of faculty members experiencing change. At the beginning of chapter one, I shared my professional background in college teaching. I have been a beginning, as well as a more seasoned, instructor, a teacher of curriculum in early childhood education, and a faculty consultant for student practitioners in day care and early childhood settings. I have taken on and tried to work with already established curriculum, and I have carved out my own contributions to a two year diploma program. These varied but related roles have impacted my present thoughts and actions about curriculum and teaching in higher education. I came to this study hoping to attain a deeper level of understanding. At the time of the interviews, I was not involved in any specific curricular change, but drew from my memories of experiences to connect with those of the participants, being aware of the distance from my experiences, the source of some of my understandings, and how these had changed.

There are socio-cultural dimensions which situate one as a researcher (Britzman, 1991; Ellsworth, 1989; Lather, 1991). As a white Canadian female middle-class instructor of adults, I bring values and biases to curriculum planning and practice, as well as to the research situation. Both my selftalk, while I listened to a participant, and my verbal responses during the conversation, provided clues to my deeper perspective. I shared these thoughts with the participants during our conversations, when appropriate, and noted my reactions as part of my reflections on the interview transcripts. How I brought my "self" into the study will be more evident as I review the other "sides" of being an interviewer.

Coming to understand the lived experience of the faculty member. Van Manen (1991) says this "requires of the researcher that he or she stands in the fullness of life, in the midst of the world of living relations and shared situations" (p. 32). The interviewer cannot be outside of the research process, but is an integral part. The distance between interviewer and interviewee is lessened through a subject-to-subject research relationship (Peterat, 1983, p. 8). Although I found making the initial contact with each "professor" a humbling experience, their stories quickly transferred them from the pedestal where I had pre-viewed them to being human caring persons, facing and sharing with me their struggles with curricular change and with teaching. As they personalized the discussion, I began to relate to each of them more as a colleague and less as a student-researcher. The interviews grew to be the shared "lived experience" of conversation.

Carson (1992) emphasizes the contribution of hermeneutic interpretation to the study of experience and to understanding that experience. Understanding "is not rooted in internal states of mind, but in the prior condition that we share an existence in a common world" (p. 73). The experience of curricular change in higher education is that of individuals who exist within an academic discipline or program in a socio-political institution. A perspective of what is to be changed, the process of change, and the role faculty members play in the change is coloured by this social space. But it is awareness of the "negativity of experience" which leads to deeper understanding through "an uncovering of the question to which the problem statement is an answer" (p. 74) and the examination of the language used to describe the experience (p. 75) It was important to look at and behind the words used to describe each experience. This was facilitated by asking questions which encouraged reflective and interpretive dialogue in the immediate conversation, and after pondering and writing the interpretive summary of an interview.

Working towards reciprocity and negotiation. In Interviewing: Two Sides of the Story, Young (1992) reflects on strategies to enhance empathy and rapport with a participant. Talking about herself and her own issues to her interview partner when appropriate equalized the relationship. She claims that sharing the power in the interview process involves "giving back" to the participant and essentially discarding the official roles of interviewer and interviewee (pp. 143-144). Negotiation and reciprocity are both the process and the outcome.

> We negotiated our ways through a complex world of approaches and retreats, of trust and doubt, of tactic and reaction—all to a counterpoint theme of power and reciprocity. (p. 144)

I attempted to follow the path Young describes by initially sharing my interest in the study topic with the participant and, when appropriate, "attaching" a personal anecdote to the present content of the conversation. This was saying to the participant "I sense your experience was like mine in this way." Rather than using pre-established probes for clarification, forms of reflective listening such as paraphrasing, perception checks, and naming feelings and reactions became important avenues for building meaning. As the interviews proceeded, I also became aware, and more relaxed with knowing, that often my interpretive response to the narrative was based on my own "historical consciousness" and required revision to be aligned with the participant's meaning. Negotiation of meaning also occurred in response to the interpretive summaries I sent to each participant between interviews.

In addition to authentic sharing of her perceptions, Young (1992) declares that asking for feedback about the interview process builds reciprocity (p. 143). I asked two participants for input about the interactive interview style, specifically with regard to the amount of talking which I seemed to be doing and whether they felt they were being heard. Sharing my insecurity about doing an adequate job seemed to shift the "feeling" of the relationship to being more relaxed and equal.

Keeping a focus on the question. Van Manen (1990) reminds researchers of their commitment to the "fundamental question or notion" (p. 33) of their study. Trying to remain objective in the traditional sense is inappropriate. In a phenomenological sense, objectivity requires being "oriented to the object, that which stands in front of him or her. Objectivity means that the researcher remains *true to the object*" (p. 20). This guidance seems to be even more crucial to conversational interviewing because of the lack of predefined structure. As stated earlier, I did not follow a traditional interview schedule but invited each participant to begin by describing a recent curricular change of one or more of the courses she taught. The ensuing conversation, although sometimes turning away from the topic based on the participant's direction, always "came back home" again. The temporary departures were expected since "human conversation around any topic of mutual interest is never something that proceeds in a linear progressive manner, with clear direction and purpose in evidence in all times. Indeed . . . human dialogue has a much more circular character" (Smith, 1983, p. 87). The asides serve other purposes, such as giving related background, providing clarity about the person's beliefs-in-action in the classroom, and/or often building rapport. In the long run, these parts of the conversation are essential to the whole. Sometimes refocussing was natural; other times I found an appropriate space to reorient the conversation to the interest in understanding curricular change. When I asked directly for reorientation of the conversation, the personal asides seemed to prepare the way for increased commitment to the question. "When gradually a certain topic of mutual interest emerges, and the speakers become in a sense animated by the notion to which they are not both oriented, a true conversation comes into being" (p. 98).

"Bracketing" beliefs. A researcher comes to the investigation of the question with his or her own predisposition and experience; the inclination to is interpret "the phenomenon before we have even come to grips with the significance of the phenomenological question" (Van Manen, 1990, p. 46). These beliefs are suspended "by making explicit our understandings, beliefs, biases, assumptions, presuppositions, and theories" and by holding them "deliberately at bay and even to turn this knowledge against itself" (p. 47). What I was most aware of personally, coming into this study, was the academic orientation to curriculum and curricular change I had received from previous undergraduate and graduate coursework. Since I was already questioning these, it did not

seem difficult identifying and suspending these understandings. But beliefs and assumptions did surface during the interview process. In instances when a research partner was clear in saying "No. That's not exactly what I mean," I was provided with an on-the-spot opportunity to be aware of my preconception and "bracket" this belief. This letting go was essential to gaining insights to the deeper meaning which was unfolding.

Being engaged with the meaning in the language. Carson (1986) emphasizes that interview questioning should focus on the way we form our thoughts using language. It is important to keep opinions and conclusions in abeyance to stay open to the language content and form. "The words spoken may then have a way of surprising both the researcher and the participant with unexpected insights" (p. 78). These insights are possible because language holds more than its obvious surface layer of meaning. "However much words may shape or formulate meaning, they point beyond their own system to a meaningfulness already resident in the relational whole of world" (Smith, 1983, p. 56). What a person says and how it is said tells about the underlying common ground of being in this socio-cultural situation at this time.

> The words and deeds, by their nature, "reach out" to others; they "speak across" generations, cultures, contexts and situations as a form of contribution to the universal voice. The fundamental hermeneutic motive, therefore, is to identify the essence of that speaking and to make it "speak again" in present circumstances, thereby reconciling it to its appropriate place in contemporary understanding. (pp. 87-88)

Individuals also reach toward new possibilities; their language shows traces of new understandings. The hermeneutic task is one of seeking and voicing these meanings.

Here the metaphor of the tapestry is helpful for considering how to translate the ideal to research practice. The transcripts of the interviews represent, for each participant, a tapestry of meaning about being a creator of curricula with students in the lived situation of the classroom. Composing each tapestry are "threads of meaning" which, when focused on, allow the viewer to see beyond the surface image. As Smith (1983) so aptly puts it, the conversations contain "certain identifiable undergirding passions or preoccupations which lurk or float as organizing principles within the total conversation and out of which the language. . . speaks" (p. 96). I tried to identify the direction and motion of each conversation by being aware of what the participant emphasized and to what they returned in the conversations. What facilitated this sensing were interpretive summaries written between conversations. As this process is part of the analysis stage of the study, it is explained in the next section.

Analysis and Writing: An Interpretive Response

After an interview with a participant, I attempted to uncover what I refer to as the "threads of meaning" as they wove their way through each conversation. My use of a different descriptor than the common label of "theme" not only aims to stand apart from the reductionism of qualitative content analysis, but also serves as a reminder that the "threads" are part of an integral whole.

Threads of Meaning

Threads of meaning, as a metaphorical representation, ties in with Van Manen's (1991) approach to theme analysis where themes are "the *structures of experience"* making up a phenomenon, not just conceptual formulations or categorical statements about that experience (p. 79). To clarify this notion, Van Manen articulates his meaning of theme.

> 1. *Theme is the experience of focus, of meaning, of point.* As I read over an anecdote I ask, what is its meaning, its point?
> 2. *Theme formulation is at best a simplification.* We come up with a theme formulation but immediately feel that it somehow falls short, that it is an inadequate summary of the notion.

> 3. *Themes are not objects one encounters at certain points or moments in a text.* A theme is not a thing; themes are intransitive.
>
> 4. *Theme is the form of capturing the phenomenon one tries to understand.* Theme describes an aspect of the structure of lived experience. (p. 89)

He encourages the theme-writer to keep in mind the "needfulness or desire to make sense" of the focus phenomenon and to be aware of the incompleteness of the sense you are able to make of this phenomenon (p. 88).

> The point is that no conceptual formulation or single statement can possibly capture the full mystery of this experience. So a phenomenological theme is much less a singular statement (concept or category such as "decision," "vow" or "commitment") than a fuller description of the structure of a lived experience. As such, a so-called thematic phrase does not do justice to the fullness of the life of a phenomenon. A thematic phrase only serves to point at, to allude to, or to hint at, an aspect of the phenomenon. (p. 92)

The andragogical significance of the faculty member's lived experience of curricular change acts as the guiding question in determining possible threads of meaning in this study.

Shortly after an interview, I listened again to each conversation to refresh the experience and to hear the meaning in the words, tones and pauses. I asked myself what each part of the conversation was about. Using what Van Manen (1991) calls the selective or highlighting approach (p. 93), I tried to sense and translate key meanings into descriptive phrases; I recorded my interpretations on the interview transcripts in the "Reflections" column. The words used to represent each thread locate and fix meaning in symbolic form (p. 88). I then re-"viewed" each transcript to recognize ties in these single threads and numbered the threads which seemed to be in common (see sample in Appendix B). A collection of the predominant threads, the ones which spoke to me about what was speaking through the conversation, were gathered into an interpretive summary of the conversation (see sample in Appendix C). In this way these "richer" descriptions were maintained (pp. 92-93).

The "reconstruction of each person's speaking" (Smith, p. 95) fulfills Van Manen's (1991) expectations for hermeneutic phenomenological reflection where "the insight into the essence of a phenomenon involves a process of reflectively appropriating, of clarifying, and of making explicit the structure of meaning of the lived experience" (p. 77). I worked at "grasping" and putting into words the connections between a participant's curricular change experience and the andragogical essence of this experience (p. 78). At this point, the description of the lived-experience and the partners' reflection on that experience becomes intermediate phenomenological description.

> The phenomenological text is descriptive in the sense that it names something. And in this naming it points to something and it aims at letting something show itself. And phenomenological text is interpretive in the sense that it mediates . . .It mediates between interpreted meanings and the thing toward which the interpretation points. (p. 26)

The text bridged the conversation. Preface to our next interview, I forwarded a copy of the transcript and the interpretive summary to the participant to be the basis for checking understandings and continuing the conversation. As we began to talk again, some of these initial threads of meaning became stronger and bolder, some changed and therefore the sense of meaning changed, and some new threads were joined to the whole. The transcripts of the second (and third in the case of participant one) interviews were also returned to the participant after the interview with an invitation to note any further reflections. The conversation summaries also served as a link between reflective interpretation and hermeneutic writing.

Tying Threads Together

> When we talk about teaching, what are we really talking about? What do we learn about our subject, about ourselves, from listening to what is said and not said, the words we use and the silences behind the words? What we hear, expressed in an interplay of meanings, are our doubts and our

> aspirations, the fears than plague us and the hopes that sustain. (Hahn, 1990, p. 45)

In this study, two faculty members reflected on their experience with changing the courses they teach. The meaning of what they say is more than what they say. "For from a hermeneutic standpoint, the true nature of speech is always to speak beyond itself; that is, speech always points to that which is spoken through it" (Smith, 1983, p. 95). What the participants say reflects the socio-cultural context and the professional milieu in which they work, their present understandings of curriculum in higher education, and also of alternative ways of viewing curriculum and instruction.

Conversational interviews are brought to their culmination through writing "a text which in its dialogical structure and argumentative organization aims at a certain effect" (Van Manen, 1991, p. 33) which is to "construct an animating, evocative description (text) of human actions, behaviors, intentions, and experiences as we meet them in the life-world" (p. 19). A second phase of analysis aimed towards the writing of an interpretive commentary on the patterns of meaning of each person's curricular change experience. The commentary was based on revisiting the conversations at some distance from the actual talking. I moved into this phase of interpretation after I had interviewed both participants, bringing to the writing my changing "horizon of meaning" and with new views of each tapestry.

The patterns themselves are composed of the main threads of meaning as they appeared to me at this point in time. I named each pattern with a interpretive phrase signifying one way the threads tie together. This was not meant to reduce the meaning, but to be a telling of what is beyond the conversation and a telling of my interpretive understanding of each participant's experience. In arranging each pattern, I initially pulled the threads together into summary charts identifying each thread by the descriptive phrase on the transcript and listing the representative dialogue of each conversation by interview and line number (see Appendix D). I used the chart for each participant as the basis for beginning a first draft of an interpretive commentary but found, as I wrote, some of the threads of meaning more fitting to another pattern. Not a predetermined sequence, the order of the patterns emerged during the writing process. Therefore, the interpretive commentary for each participant evolved as I "rubbed the data together"[2] in different ways. I compare this to the samples a weaver will try until they discover or determine the right combination of colour, texture, and amount of threads.

As a journey to new meanings, the writing was sometimes an arduous one. Smith (1983) characterizes the actual "art" of hermeneutic writing as difficult but important because, as Gadamer stresses, it leads us to "think the material through" to its true object (pp. 90-91). This "interpretive editing" must remain faithful to the original conversation in "the overall mood and direction of the entire speech" while raising "a more prominent voice" for what is "perhaps not immediately apparent" (p. 97). To keep interpretation linked to its source and to add substance, verbatim quotes from the interviews are spun into the written tapestry. Each quote is followed by numbers in brackets which indicate the interview number and the line number from the transcript of the interview. The use of pseudonyms for the participating faculty members ensures confidentiality.

Tapestries of Curricular Change

Tapestry is a fitting metaphor not only for the research process, but also for the interpretive commentaries. The product of the tapestry craft is "a heavy handwoven reversible textile" which is characterized by complicated interwoven designs (Webster's

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[2] This was a phrase used by Dr. Julia Ellis, Ed El 595 (Teacher as Interpretive Inquirer), Spring, 1993 to emphasize how one works with the data of interpretive research.

Ninth New Collegiate Dictionary, 1990, p. 1206). Each design is created by the careful weaving of weft threads into the patterns of the woof. Some of these contiguous patterns make up the background of the tapestry while others depict images or scenes. What holds the patterns in place are the threads of the underlying warp.

As mentioned previously, the warp is constituted by the research questions and therefore is the same for each tapestry. What creates the uniqueness of design is the woof of each tapestry. The woof represents an interpretation of the patterns of meaning about curricular change and the threads which compose the patterns. Another viewer might see different patterns or different connections.

The resulting tapestry for participant one is presented in Chapter Four, for participant two in Chapter Five. With any creative weaving, depending on perspective, one can look closer at the threads of meaning and how they are woven together. Or one can observe the prominent patterns and their effect on each other. Whatever the focus, the reader's understanding and appreciation of the tapestries will be a personal interpretation. Whether an impact is made on the reader is related to the trustworthiness of the analysis.

Trustworthiness as Validation

Recent literature on alternative research paradigms argues that traditional methods to assess validity are inappropriate (Mishler, 1990; Lather, 1991). Trustworthiness is recommended as the essential guide for judging the worth and value of research findings of interpretive research. This is "a new perspective in which validity is viewed as a unitary concept with construct validation as the fundamental problem" (Mishler, 1990, p. 418). Mishler extends Lincoln and Guba's original idea of trustworthiness.

> I propose to redefine validation as the process(es) through which we make claims for and evaluate the "trustworthiness" of reported observations, interpretations, and generalizations. The essential criterion for such

> judgments is the degree to which we can rely on the concepts, methods, and inferences of a study, or tradition of inquiry, as the basis for our own theorizing and empirical research. If our overall assessment of a study's trustworthiness is high enough for us to act on it, we are granting the findings a sufficient degree of validity to invest our own time and energy, and to put at risk our reputations as competent investigators. (p. 419)

Whether findings are referred to and used by practitioners and by researchers is the mark of a trustworthy study.

There are essentially three ways to assess the trustworthiness of master's level research. The first is to put the analysis to the test with the participants, to see if the interpretive findings authentically represent their experience. As explained, the transcripts and accompanying interpretive summaries were returned to participants for their responses after each interview; the subsequent interview provided an avenue to clarify and add to interpretation of meanings. Their clarifying comments and additions are part of the subsequent interview, and therefore become integrated into the interpretive commentaries in Chapter Four and Five. Each participant was also invited to confirm the accuracy of the final transcript and note anything which they felt had been left out of the conversations. Participant agreement was assumed when no reply was given to this request. The final member check will be their response to their respective interpretive commentary which will be sent at the conclusion of the writing.

Two additional avenues to providing a sense of trustworthiness are realizable within the constraints of the study. First, if the interpretation "strikes a chord" with the experience of faculty members not involved in the study, the study serves as a stimulus for reflection. The response of my three committee members will be an indication of the study's potential in this regard. Additionally, whether the study has made any difference to my understanding and action as an instructor should also stand as a gauge of trustworthiness. In Chapter Six I share personal reflections about the shared meanings of the tapestries and the research methodology.

Another measure of trustworthiness, assessment of whether the study is useful for reference for further research or practice, is beyond the parameters of thesis completion. Only time will provide confirmation. To facilitate access to the understandings explicated in the study, I plan to present the study process and findings at appropriate conferences concerned with curriculum in higher education.

Summary

In this chapter, a case was made for interpretive research as the appropriate design to explore the research questions posed in Chapter One. The notion of the conversational interview was explored in order that I could enter the lives of faculty members in a way which supported the sharing of their experience with and thinking about curricular change. Conversations with two participants allowed for deeper understanding; I shared how the participants were invited to participate, the ethical considerations which helped frame my role as a researcher, and the interview principles which I tried to follow. The latter part of the chapter described the process of interpretation from reflections and summaries of the initial interviews to the interpretive commentaries presented in Chapter Four and Five. I concluded the chapter by reviewing trustworthiness as an appropriate assessment of the credibility of the study findings.

CHAPTER FOUR

Morgan's Tapestry: Unfinished Play

Morgan was the first faculty member to join me in conversation about curricular change. At the time, she was finishing her third year of full-time research and teaching in her position. I met Morgan at a seminar hosted by our department just preface to beginning my study. I soon "twigged in" to the fact that we had a common teaching origin. Morgan began her teaching sojourn in an early childhood education diploma program in an American junior college, moving to a second college program before returning to graduate school. This was followed by a move to Canada to assume a tenure-track position at a research university. Here she joined a department offering courses related to her original discipline and research area but in a new professional area. In total, Morgan had accumulated eleven years full-time teaching in higher education.

The academic program offered by the department consisted of related applied social science and science disciplines offering courses culminating in a degree with a specialization. Two other departments offering similarly composed but distinct specializations were part of the same small faculty. Just in the last year, all three departments in her Faculty were being merged with a larger faculty by institutional mandate. Students in any one of the specializations now had a wider range of option courses available from the other academic program areas.

Morgan's courses included undergraduate and graduate courses specific to one of the social science disciplines; her classes ranged in size from approximately sixty students in the first and second year courses to fifteen to twenty students at the graduate level. Her course load had changed over her three year appointment at the university; this spring term she was preparing and teaching a new graduate course. When Morgan talked about her curricular changes, she sometimes referred to a specific course, but most often she was referring to curriculum generically, encompassing her approach to teaching and learning no matter what the specific content.

As we chatted during the seminar, I sensed Morgan's inquiring mind and a definite egalitarian approach to graduate students. Later, I expressed my impressions to a faculty member in our program, who suggested Morgan would be a valuable participant in my study because of her recent attempts to harmonize her courses with a critical education perspective. I eagerly invited Morgan to participate in the study because I truly wanted to talk further with her and, although nervous about taking the big step to a closer encounter, I was sure this was a safe place to start.

When I contacted Morgan, she seemed receptive to the study focus and very sympathetic to a master's student attempting to "take on" an alternative research methodology. I met Morgan at her office at the end of April and again three weeks later in May, 1993. A third interview took place at her home in June as she was preparing the house to be sold. After only three years in her present capacity as a researcher and instructor, Morgan had accepted a coordinator position at a teaching university. Although she perceived this as a positive move, it was "yet another change" in a personal history of change.

When I asked Morgan to begin by describing her experience with curricular change, she established that her previous years of teaching in a junior college setting were part of a continuum of curricular change. She identified the seventh year of this process as probably when the more momentous shift began. Noting that her upcoming move follows a year as a consulting faculty member to an overseas university, Morgan stated that change seems an integral part of her lifestyle, personally and professionally. But most of her recent involvement has been voluntary and incremental curricular change, separate from the planned and mandated change to her current academic program.

The department and faculty focus has been mainly structural or first-order change, involving reorganization of course offerings into revised academic programs. Morgan continued to work on her own course curricular change with little personal involvement in the program change and little consequence or attention paid to her effort. Her curricular work was also of a different nature; because of its philosophical character it would qualify as second-order change (Cuban, 1988).

During our conversation, Morgan was completing the winter term of undergraduate courses. Then she almost immediately facilitated a spring graduate seminar focussing on qualitative research. By the final interview, Morgan was already preparing a new course for the fall term of the program where she would be teaching. In the interviews, Morgan reflected on both past and present experiences of trying to make the courses she taught align with her beliefs. The questions I asked initially invited description of these experiences, but as these unravelled, threads of meaning began to show themselves, and my probes and comments became more interpretive. I was interested in understanding how Morgan understood her own process of changing her course curricula.

A small gentle-seeming woman, Morgan's responses initially surprised me with their intensity; I soon came to know and respect this deeper side. There was a certain fire in her eyes when she became animated. Blending into our conversation was also her sparkling sense of humour. Morgan was not hesitant about laughing at her own faux pas, past and present.

As explained in Chapter Three, between conversations I forwarded Morgan an interpretive summary which picked up on the threads which seemed to be the beginning of a pattern of meaning and posed potential questions to extend the meaning. Some of these questions reached behind and beyond the surface of our discussion. In our next meetings, Morgan returned to her experiences in a different way, expanding or reforming the pattern and adding new threads. The open framework of our conversations allowed the tapestry to unfold and sometimes to be recreated.

When I stood back and viewed Morgan's tapestry (nearly six months after our conversations), I saw five contiguous patterns composing a complex visual design. Rich in color and texture, the images emitted a sense of action and direction. It was the pictorial pattern in the foreground which initially caught my attention. A single bold figure stood out of the activity occurring in the scene. This symbolized Morgan's initial curricular innovations—her creative efforts to keep the student in focus in curricular design. Looking closer at the woof, it was the warp threads representing her beliefs about a curriculum that create the pattern. I think this pattern is suitably named *The Learner at the Center.* Behind this center of focus was a second, background pattern emanating from parts of our conversation where Morgan shared her thoughts about how she made the changes in her courses. In her tapestry, the threads of this second pattern are tied together by the idea of *Curricular Change as Play*.

Adding complexity to the design is a third pattern, a composite of those threads of meaning linked by the metaphor of "seeing." This metaphor was evident in all three conversations as Morgan described how she began *Seeing A Different Perspective* of curriculum. This pattern of meaning includes Morgan's evolving vision of learning and the instructor's role in the curriculum. The third pattern leads into the fourth. *Living with the University Reality* represents Morgan's characterization of how flaws in the institutional environment limit curricular change and also her sense of how to repair these flaws.

If you stand back now and look at the whole tapestry of meaning, another pattern is equal in intensity to the others. This fifth pattern, *The Person in the Curriculum* , makes evident the range of ways curricular change is interconnected with personal change, pushing against some common myths about the change process. Weaving in and out of the other four patterns, it provides a sense of the whole meaning of curricular change in the lives of faculty members making change at the course level.

This is a brief introduction to the five patterns detailed in the remaining part of the chapter. Within each pattern, while the interpretive phrases represent the component threads, the interpretive commentary brings forward the meaning in and behind Morgan's experience and thinking about curricular change.

The Learner at the Center

For Morgan, one's philosophy of education is closely related to one's curriculum and curricular change. The "values, beliefs and assumptions about who the students are, what my role is, what this content should emphasize, what learning looks like, what's the goal of learning, all kinds of things" (II:191-93) are filters influencing how a faculty member interprets the program curriculum into the courses taught. Woven with Morgan's philosophical thread, the other threads of the first pattern anchor the learner into the center of her curriculum.

Know About Your Learner. Morgan identified her "good solid early childhood underpinnings," derived from the developmental orientation of this field of study, as the driving force of her philosophy (II:331-32). This became evident at the beginning of our conversation, when I asked her to describe a recent example of curricular change.

> It seems like in order to describe, that I need to tell why I think I've been interested in curriculum change. And I think the reason I have is because the way I was taught to teach was to know all I could about my learner. And of course initially it was who is this young child, and what is their developmental stage, and what's the context of their life, and

> what were their experiences. You look at those things and then you design curriculum. (I:65-72)

Morgan differentiates between the orientation to curriculum she learned in her early childhood training and what she perceives she would have received from an education department of curriculum and instruction, where curriculum content is the subject and curriculum process consists of known methods to teach each subject (II:143-46). Where the latter curriculum remains quite static, she felt curricular change is inherent in an early childhood "developmental perspective."

Morgan's intent to transfer this view to higher education was the impetus for changing the curriculum of the courses she was assigned in her first college teaching position. Reflecting on her own undergraduate education, she realized a dichotomy: the instruction was not congruent with the espoused early childhood philosophy. In other words, her instructors did not model the content which they taught. Morgan thought the fundamental developmental principles should be translated through the college curriculum into classroom practice.

> But it seemed to me that why wouldn't college students need just as much concrete learning and experiential learning and learning based on your own life experiences—all of those things. It made sense to me that that shouldn't be that different, and so that's the way I approached it. (I:108-112)

Morgan reviewed literature appropriate to learners in higher education to confirm these assumptions (I:95-103), and adjusted her curricular notions so her early childhood courses could be presented in a congruent way.

Keeping the Learner in the Picture. For Morgan, a developmental perspective goes beyond planning for the expected cognitive level of students. The summary I sent to Morgan after the second interview noted that being aware of the learner seemed to be central to her curriculum and teaching. I interpreted this to mean that she tries to stay conscious of and act on her awarenesses of the students background, including previous experience with learning, their comfort in the learning situation, and how the institutional givens, such as grades, impact their learning. Morgan confirmed my sensing and she expressed concern about losing the learner. Loss partly meant the disregard of important aspects of the learner's development.

> The only thing that I wrote out to the side here as I read that, is included in the students' background, I guess I would feel that it would be really important to stress their family experiences. . . That's probably implied in what you said but I wanted to be sure that wasn't lost. (III:100-104)

Also implied here is that the learner is not a discrete object, disconnected from the world outside the classroom.

Putting and keeping the learner in the picture of the higher education curriculum requires conscious effort. Morgan shared her perception of the quandary posed when she's given a course to teach.

> I'm suppose to teach to the course description. In some ways, that's more of a driving force, in that the institution tells me that's what I have to do, and anything I want to do about students, I like to think that I, at least do it equal, you know with equal emphasis. Ideally I'd like to think that I pay attention to this first, but I mean, you know those are pretty subtle things to exactly evaluate . . and my bias of how I want to be certainly can cloud what really happens in my life. (II:177-183)

Later in the conversation, Morgan stated that the institution gives "lip service actually to paying attention to students" (II:727-28).

A Change in Plan. Other inherent tensions surface when curricular change aims at realizing assumptions in practice. This was evident when we discussed formal curriculum plans versus meeting the individual needs of the learner. It seemed to me that a typical printed syllabus, an expectation of the institution, contradicted her beliefs about the learner. Morgan explained that she does "start out with something on paper, almost always in terms of a course outline, you know, if you call that curriculum, which I would in this setting" (II:29-30). She claimed this as appropriate to the developmental level of undergraduate learners who "need or want more concreteness, more absolutes, more something-under-their-feet" (11:36-37). It is "discomforting to them" when they are unclear about expectations and requirements (II:39). When Morgan clarifies to the students that the course outline "will probably change some," (II:31) she reframes the formal curriculum as a flexible plan. Courses for graduate students require consideration of a different developmental level. Involving the students in planning the syllabus and the use of student contracts are Morgan's current curricular actions to make the curriculum more responsive to the graduate learner (II:42-50).

Curricular change to incorporate a developmental perspective requires a different sense of curriculum-as-plan. As Morgan gained understanding about her learners from reading and from practice, curriculum would be revised to incorporate these new awarenesses. Morgan explained that the curriculum is not "set in paper"; it is always changing.

> Well, I might put it on paper but it continues to emerge and it's just a guideline. I've not looked at it as something that I expect people to hand down to me or that I allow people to hand down to me. (I:76-78)

During the second interview, we discussed the typical planning model which is often presented in faculty orientation programs and agreed that the learner is somewhat evident there in terms of making the curriculum relevant, the expectations of "knowing where the learner is at and how do you make this fit to the learner," as well as "designing objectives after you know who the learner is" (II:160-75). But this consideration of the learner serves to achieve predetermined curricular goals; it is the content of the curriculum which is at the center, not the learner.

A Responsive Curriculum. Certainly a responsive curriculum plan must make the learner more central. Webster's Ninth New Collegiate Dictionary (1990) defines responsive as "quick to respond or react appropriately or sympathetically" (p. 1005), which implies that the faculty member have some "affinity" or "mutual association"

(p. 1196) with the learners. It is more than just making a decision about what is best for students based on what you know about a certain developmental level. Morgan emphasized that taking the course curriculum into each class also means being responsive to the particular group of students.

> I believe that students are all different, and at the end of the class I know who these students are and how they respond, and what their values and beliefs are to some degree that connects with what we're teaching. And I can evaluate what I wish I would have done differently, or what might have worked better with them, and I can learn from that. But applying it to the next group, it's another new group, you know, so there may be some of that is helpful, in that everybody is human and that there are a lot of human similarities, but I can't expect that to just automatically predict success. (I:165-173)

In the third interview, Morgan stressed the inappropriateness of conceiving a new curricular plan as predictive of particular outcomes. Although she often based curricular change on evaluation of what had not worked in previous classes, inserting the change in the next offering of the course, this planning logic lacked a real sense of what it means to have learners at the center of the curriculum.

> And then I would take that and use it in the next situation which of course in some ways is completely ridiculous because this is a whole new group. It's not the same group (hmm), it's new people and it's a new time, I mean, the time is different, it's a semester later or a year later or whatever. And so in some ways you can't ever really just . . .(predict it?). No, you can't just apply it. (III:423-428)

Morgan said that she even has a tendency to think of her curricular approach as a formula, but she reminds herself that each course has its own nature partly because of the unique content. "But then the fact too that every student's different and every group of students, every group has its own personality" (III:746-47).

Morgan shared an example of a curricular modification to a course addressing the child and the family. She had taught the course a number of times following the same sequence of content and using the same learning activities. This year it didn't work. "Maybe the person looking outside at what I did would have felt that I did it the very same way—but I didn't" (I:543-44). She explained that she had moved too quickly from abstract principles about the family to focussing students' attention on their own families; when this backfired she had to adapt the learning process to recover the "missing piece." "You know, I don't think you can just go in and automatically have it happen all the time with every-body. We're all human; I did it wrong, they responded" (45-47). Her new realization could now be the basis for a change in the sequence of course content and how to facilitate the understanding of that content. In other words, a change in the curriculum-on-paper may be based on changes already worked out in classroom teaching.

Although a course curriculum will have a general frame on paper, spaces are left which are modified in response to the learners. "I've always done something on paper and then said this will change" (II:106). This leads to a rationale for another side to the develop-mental orientation to curriculum. It is not only the learners who develop, given a develop-mentally appropriate curriculum; the curriculum also develops. This is a different view from curricular change contained in a formal program effort, which gives the message that the curriculum is static.

What occurs in action after a curricular change on paper may be a direct follow-through of the written intentions. For Morgan, this decision should be based on knowledge of and concern for the learners.

> So usually I do go in with a course outline and an account of, you know, what are we going to do this class session. But then I also say, now, this may not be actually how it happens. But then again on the things that affect them, you know, like dates, things are due or that kind of thing, I usually try to be respectful and not change that because, I mean, it's one thing for me to change what I'm going to do in class or what we're going to focus on in class, but if it's them, I think I need to be very respectful and give them a voice if there does need to be a change made. (II:85-93)

A responsive curriculum also means treating the learner with high or special regard. This regard is expressed in concern for how learners respond to the climate of learning.

A number of times Morgan brought up the effect of curricular givens and their interference with learning. She was thoughtful about the effect of the grading system.

> When you're really uptight about grades, you're anxious about your studying, your performance, you're not free to think as deeply, as creatively, you do the bare minimum and then you quit. You worry about the wrong things like who's going to get a better grade than I am, all of those things that I think are really hindering. A lot of people don't perform well under that kind of stress. (II:269-74)

Putting learners at the center is also a matter of giving students opportunities for input, hearing their "voice" and learning to read their responses. Morgan found this difficult in larger classes where learned reactions, established by a competitive atmosphere, muffle their voice and where the "sea of faces" mute the individual (II:672-77).

> I mean I think it's from both ends, you know, that I can't read everybody and there's no way I can get to know everybody as well and personally know what they need, in order to get this concept to make sense or whatever. So there's lots of room for miscommunication (II:678-82).

The idea of "reading the students" was not one which we pursued, but related to Morgan's concern for the learner, the reading would depend on the "reader's" disposition to the students, as well as how open the students are to interpretations which go beyond how they see and present themselves. Striving for a responsive curriculum with the learner at the center comes face-to-face with educational realities. And the ideal of a curricular change is never completely realized; it exists as a continuing "striving for."

Emerging from Practice. One of the interpretive questions I raised to Morgan preface to our third meeting was related to the design and implementation conception of curricular change, part of my forestructure due to my academic training. Asking "would you say you've completed a curricular change and how do you gauge your progress?" implied that a change can be a finished product to be evaluated. Morgan's definite answer "I would not ever expect to complete" (III:344) caught me off guard. For her, a responsive curriculum is ongoing and emerging.

Curriculum, with the learner at the center, evolves from the process of teaching, i.e., from practice. This is distinct from the traditional view of curriculum as something established before and applied through instruction. Educational language separates curriculum and instruction. Morgan realized that her understanding, to some extent, was still captured by this language.

> Whatever you call it (both laughing - you called it that). Right I called it reflection-in-action, not meaning so much—I was talking about what I was doing—and it was curriculum, you're right on that, but I don't think I'd put that word to it. (II:138-39)

Yet she knew from practice that curricular change often emerged from instruction. When I pointed out that she had come a long way in a short period of time through her own process "not through anybody saying here's a curriculum," Morgan responded, "No, I don't think that works very often, do you?" (I:436). Behind the scene with the learner at the center, Morgan has formed a different way of conceptualizing and realizing curricular change.

Curricular Change as Play

Morgan's initial curricular changes were towards the integration of a developmental perspective into her college courses. The notion of *Curricular Change as Play* surfaced as Morgan identified and talked about a second phase of change.

Play as a Metaphor for Curricular Change. An exploration of critical theory and its application to early education led Morgan to search for appropriate teaching-learning methods.

> And at that time I was also exposed to a workshop, where they were using—I can't remember the name of the course, something about social

> issues—and they were using novels to teach and journal writing. And so I began to play with that, use novels and some of the ideas they suggested. The students were quite responsive and I had a lot of really exciting turnarounds in terms of their insights. And so then, again that reflection-in-action and I just kept playing with that. (I:157-164)

She did not have definitive curricular strategies which were then implemented, but developed her approach through play.

Although we didn't immediately pick up on play as a metaphor for curricular change, when I reviewed the transcript of the first interview, I thought it was a fitting image considering our similar professional backgrounds in Early Childhood Education. The nature of play is such that a child brings his or her present understandings and abilities to a self-selected experience and through play moves forward to new related learnings. For example, the child who knows how to pile blocks may now try to use them to form a structure such as a building. The child plays with the same materials again to practice or use what is now understood; many houses may be built over a period of time. Through repetitive play, which is never exactly the same as it was before, the new understanding and/or ability becomes integrated. It is now part of the child's repertoire and can be applied to other play situations. These facets of children's play seemed to relate to Morgan's description of how her curricular changes were established.

Play Takes Time. Morgan's critical pedagogy developed over consecutive offerings of her courses. For example, Morgan described how she learned to use curricular themes. From her initial understanding of a theme, such as power, Morgan would plan a learning experience to facilitate learners' awareness of the theme, then try this out with a class. Based on their reactions, she would make needed adjustments and try the process again, realizing that another group of learners would require different modifications (I:309-15). She continued her play during three consecutive offerings of a professional development program.

> And then in the summer I did 3 one-week workshops on this anti-bias curriculum with three different groups of people, and so I'm still playing. And by the third group is when it comes into this, I've added two themes and it's starting to mesh. (I:756-60)

A full year of exploratory play was behind the consolidation of five themes she now uses to integrate the content of each course she teaches.

Preface to these revisions, changes to form a curriculum more accepting of the learner at the center was played out by Morgan over time. This was not the outcome of curriculum development separate from and leading back to teaching, but lived with her in the classroom and in her continuing reflections on her teaching. And it eventually led her to recognize her "level" of curricular play.

> And so then I think my change in curriculum—because I went along for about seven years looking at the learner and did all those things I'd just mentioned to you—but then I designed curriculum that I would now call very instrumental-technical curriculum. (I:116-19)

Technical Practice Before Play. Morgan adapted her college curriculum to respond to the learners and how they learned and developed, but initially her concern was "can I do this technically" (III:270-73).

> "Are they going to view me as knowing how to do things?" And you're not really concerned at all about the students or learning, you're concerned about getting along in the environment and the mechanics, you know. . . when I first started to teach I was real concerned "can I do it, can I create a syllabus" I spent, I must have spent two to three weeks full-time writing one syllabus, you know. And then, "can I lecture, can I do a test?" and all of those things. (III:257-65)

Basic skills of course organization and instruction had to be mastered before she could explore adaptations of the curriculum. Even bringing critical theory into the curriculum was done in a very technical way at first. Morgan presented critical issues through lecture discussion before she integrated curricular themes into her courses. As you work "through that and you see that you can do it . . . then it gives you the confidence to let yourself play" (III: 277-78).

Creative Play to Deeper Change. Morgan compared her growing understanding and ability to facilitate learning to a spiral which "goes deeper and deeper"; with each succeeding opportunity to play out a change "I can think with greater—if you consider it down lower (in the spiral)—with increased complexity" (III:191-94). This is similar to the progression of children's play, with the stage of functional play preface to being able to take play to another level where creative thinking and action can flourish. In Free Play, Nachmanovitch (1990) recognized that "supreme play" (p. 23) occurred when "we move with the flow of time and with our own evolving consciousness, rather than with a preordained script of recipe" (p. 17). He believed the artistry of this improvisation is like teaching which connects with "the living bodies of students" (p. 20) and where the teacher's curricular responses develop in context. Morgan's play was developing from the technical level to improvisational or creative play.

Morgan helped me to think about other ways the idea of curricular change as play compared to the accepted version of curricular change.

> I wrote here at the side that when you think about curricular change, for me the words curricular change means measurement, proof, perfection, performance. They're all words that make me feel like I've got to be in control, I've got to be diligent, I've got to work, I've got to, you know, do it the right way. (III:1388-92)

The language of curricular change carries those associations, but "if you could use the metaphor of play" that would imply "you don't need to be perfect. It's trial and error, it's see what happens, it's no accountability" because the process is accepted as important as essential to and as important as the product (III:1402-04). An instructor could try something new and if it didn't completely work this time, it would be an indication that it needs to be played with some more (1446-48).

Morgan applied the concept of hegemony to explicate why the experience of curricular change is misrepresented by the dominant view of curriculum. "We just accept that curricular change is these things and it has to be measured, instead of challenging that notion, considering that it could be play" (1456-69). This connects with a statement she had made earlier.

> Don't you think as educational people, as people in educational institutions, as in most parts of our world, we want things to happen on an instrumental-technical basis and we're really not worried about (the process); we make the assumption that if we do that, the real change will happen. Or maybe we're not even worried about real change except how it looks on the surface. (II:545-49)

Curricular change planned and articulated on paper, complete with lists of objectives and learning strategies, is given more recognition than the process of playing it out in the real setting of a classroom. But real curricular change for Morgan could not be separated from teaching. What she finally captured in writing was "the results of many inspirations" melded "together into a flowing structure that has its own integrity" (Nachmanovitch, p. 108). Play is part of an emerging responsive curriculum.

Seeing a Different Perspective

Morgan's second phase of curricular change occurred through technical practice followed by creative play. Morgan associated her revised approach with the alternative educational perspective of critical theory. She chuckled when she admitted "at the time I didn't know what it was that I was doing but I would now say I was doing critical social science. And I didn't learn about critical social science until about three years after that" (I:229-232). Morgan's own changing understandings, played out in how she approached the curriculum, had enabled the forming of a different curricular perspective. Teaching provided an inside view.

Seeing Has a Ripple Effect. Reflecting on the source of her change in perspective, Morgan linked it directly to events in her personal life. Questioning the view of the world she had accepted and lived, new perceptions were validated by a colleague she respected. This enabled Morgan being able to see curriculum and teaching in a different way (III:631-35).

> I think when you have that, at least in one place in your life, then it can spill over. I mean you can be real about and honest about what's going on here then you can be real and honest about what's going on in other parts of your life. (III: 636-37)

Morgan could now validate her changing perceptions of teaching and learning.

Morgan had shared a similar image of the expanding nature of perspective change previously in our conversation.

> I became free to do it, to do what I saw, and of course in the freedom I began to see more. Because I think that when you let yourself see one little thing of reality that you denied before, then you gain strength in that area but then you also start to see more. It kind of spreads out. (II:498-501)

With this ripple effect, Morgan's "seeing" began to have another dimension. She became aware of how knowledge is a product of a socio-cultural system which colours and limits one's perceptions and actions. That this belief kept surfacing in many parts of our conversation perhaps shows that it has become part of how Morgan lives in the world, personally and professionally. The following quote from the third interview is a representation of her view.

> I make the assumption that we're all biased, we all treat each other in biased ways. And that way of treating each other is hindering each other's authenticity or potential or you know, if we're trying to teach somebody no matter what age they are, we're hindering our own efforts by that. But we're not doing it purposely, we're not doing it because we're bad or we're bigots . . .We've observed it, we've been taught how to do it so we're naturally doing it. (III:1225-1233)

But perceptions and actions can be changed, and must be changed, through becoming aware of your biases and choosing to see and act differently. Once Morgan was looking at things differently, her curriculum and teaching no longer seemed appropriate.

Seeing the Bias. "Seeing" symbolizes the change in thinking which occurred for Morgan as well as how she began to envision the learning purposes of the courses which she teaches. Her "overriding goal" became the provision of opportunities for learners to "see the ways in which they've absorbed the bias" of society, of their families, of their social groups "so they can quit being as biased in their actions" (III:1222-25).

Changing the curriculum was not an automatic jump from one curricular approach to another, but more like a shedding of the layers of tradition she herself had been immersed in. One of these layers was the notion of curriculum as the content to be covered and suitable teaching-learning processes to present that content. Morgan first adapted each course she was teaching, adding concepts such as abuse, prejudice, racism, and sexism to the content. When presenting these topics, her strategy was questioning for critical reflection, trying to help students "gain depth of insight." But her learners could not seem to associate with the concepts and would deny being racist or sexist (I:264-67). They saw the new content from their present, unchanged frame of reference.

> A lot was missing. And so then I tried to teach them the things I thought they were missing in the same way I'd been teaching. And it didn't work. . .In fact they were resistant and upset at me. How dare I imply they were prejudiced? How dare I imply that they didn't understand this or that, acting on this belief. And so then I had to look at my teaching. (II:137-38, 146-47)

Although Morgan was now identifying her curriculum with a critical social science perspective, she had not yet critically reflected on her own frame of reference.

Unclouding Perception. From these early attempts to foster critical thinking, Morgan inferred that it wasn't just a matter of facing the participants with something new and they would be able to "see it."

> And one of the things I've learned with this process, I've learned that students have been, or I believe that most of us are socialized from very very early in life to accept the life perceptions of the dominance around us and therefore we learn to discount our own perception. But we've also been taught that we're bad people if we don't see the world that

> way. And so there are a lot of feelings of personal shame, personal inadequacy, if we start to challenge those of our loved ones, who have taught us this. . . (I:486-498)

When perception is clouded, individuals shut down the authentic part of themselves and have a distorted view of their world.

> Well I think that's where the denial comes. I think if, if students have been taught to deny their reality from childhood so then they're patterned to take ongoing or new negative experiences and use that same pattern that they learned as a child, to.deny the pain in it, to not let themselves feel it, to cope with it, to reframe it. And those things aren't all bad, we all need to do some of that. But when it becomes a pattern to keep us from claiming reality or acknowledging our strengths or truth or lots of those kinds of things, then I think it's real destructive. (III:727-32)

This reinforcing perception of the world is the obstacle to seeing the world the way it really is. In this process, individuals also lose their "voice." For Morgan, finding one's voice means regaining an unclouded perspective of the world and having the space to speak up about it.

Learning as Insight. Morgan was shedding her old understanding of curriculum as content to be presented to learners. Along with this, her understanding of learning was also revised. Morgan now equates learning with gaining *insight* (III: 693). A dictionary definition uncovered for me the deeper meaning of insight and what I think Morgan has come to understand. Insight is "the power or act of seeing into a situation: PENETRATION" (Webster's Ninth New Collegiate Dictionary, 1990, p. 626). Learning is not just seeing the surface of something, but "into" it, uncovering what is below the surface. Voice is the "speaking out" of what is found, letting it surface again through language. Insight and voice must be valued aspects of learning from Morgan's perspective.

Morgan recognized another part of this process, the personalizing of insight, which is not an automatic consequence of a new view of things.

> It was like, uh! they had some insight! They see this you know. So they know it, I just have to figure out how to get 'em to see it . .

> .because then when they see it then they can decide whether they're going to claim it or not. (III:693-96)

There may be revised social knowledge but this is not synonymous with revised personal knowledge. And it may not all be immediate. Morgan looked beyond the boundaries of her own classroom with her intention of fostering insight. "Now, I think, because they're making all these connections themselves, that will carry on to what else" the students do (II:834-36). It becomes something they learn for life.

Lenses for Critical Perspective. Now that Morgan had a changed view of the purpose of higher education, a consequent curricular challenge was how to construct a curriculum to provide access to what has been left out of learning. A workshop Morgan attended on anti-bias curriculum helped her to rethink curricular content (I:183-188). Here she was introduced to the use of themes as lenses for critical perspective.

> And so I've learned that if I can introduce a theme as it stands in society, like power—I always introduce power in society and we name what goes on in society. (I:486-500)

For Morgan, the idea of power is a "foundational thing" (I:364). Once the opportunity and the language to explore how power operates in their world have been provided, students become able to see bias and prejudice in their lives. In addition to power, Morgan explored and consolidated how she integrates other themes into the curricular framework of every course she teaches (I:364-65). She gave an example of the qualitative research course she had developed and was teaching for the first time, where several themes became the bridges to questioning what the students understood about research.

> People have all these right and wrong notions about what it's suppose to be and it's usually an uptight thing for them and they're fearful of it and etc., etc. So I taught them hegemony, the term, and I taught them dominance and subordinance and we labelled those things, we began to apply to research and who is it that defines what research is and what do they say research is and how are these people dominant or how are these things dominant. (III:1470-75)

Morgan agreed that the themes act as conceptual handles; these handles can be used to open doors to a different perspective.

The Curriculum is More Than It Looks. As Morgan's perspective of course content changed, how her course curriculum was sequenced also was reshaped. Although a syllabus may still have a list of course topics, wrapped around these are themes which open up understandings related to the topics. But the sequence was worked out in teaching a course a number of times. As she identified and tried them out, "the themes came together in an order" which is "chronological to some degree but they also go back and forth and in and out, they're all cycling in and out" (I:336-40). Sequencing no longer seemed the appropriate descriptor because of its linear connotation. I wondered how the true nature of the curriculum structure could be represented on paper. Morgan showed me the present course syllabus she was working on for a fall course about School, Culture and Community (III:1150). An evident difference was "topics" not typically part of this kind of course, such as the "three forms of knowledge" which she calls traditional, interpretive and critical (1153). From a student's point of view, other than the outline being written in third person, the presentation does not clearly communicate a difference in approach; this may not become apparent until the course proceeds. Perhaps this shows how a change in curricular perspective still "drags along" old ways of doing things.

What was now different in Morgan's course curriculum were class projects encouraging students to personalize their understandings. A journal assignment was adapted to the course focus and level; for example, in the graduate research course Morgan "had them do some journal writing on a time in their life when something related to research, viewed in this dominant way, hindered them being able to do something they thought they needed to do" (III:1478-79). Each student was required to look at a relevant personal experience through the lense of dominance. In an undergraduate course, a shared class experience was the prompt for journal writing.

> What they're going to do with this film analysis is they're going to watch Dead Poet's Society and they're going to identify values, beliefs, and assumptions—which I'll teach them to do throughout this course—for themselves in their personal journals and they they'll also be looking at how beliefs out in society, got from the dominant people, have influenced people's perception in that movie of education, learning, teachers' roles, students roles. So then I'll relate it to the class content. (III:1163-70)

When I asked whether the language of the assignment communicated the underlying critical approach, Morgan agreed that she hadn't directly said critical social science but that's it's there in simpler words. The guidelines for the above assignment would say: "I want you to see how society's views—values, beliefs and assumptions—have influenced your views about yourself and your world" (III:1203-04). Looking at the outline she was creating, I think Morgan realized the discrepancy between the formal curriculum and what transpired in the classroom.

Realizing the Dominant View. Hidden from view in the words of the course outline were changes Morgan had made in the teaching-learning process including how she intertwines themes with course topics and her role as instructor. With undergraduates in a course focussing on the child and family, Morgan found a concrete starting place was needed to build understanding of dominance. She began the exploration by asking her students whether their parents were ever untruthful. There was a resounding negative reply with the family value of honesty given credit for this strong morality. Morgan then provided a number of pointed readings. When the students returned to class a perspective shift had occurred.

> "I never thought about it this way before," they'd say "but we do lie, we lie about feelings all the time. We're not suppose to talk about negative feelings." (III:687-89)

They were now able to discuss how and why distorted pictures of reality are presented by families and other agents of society, such as the educational system (II:509-14), seeing that the dominant societal view often hides things from view. Other similar awarenesses helped to lay the groundwork for understanding dominance and how the dominant perspective is promoted and continued.

In our last interview, Morgan reemphasized that dominance is not recycled purposefully, but because "we've observed it, we've been taught how to do it, so we're naturally doing it" (III:1231-33). Educators continue the cycle of dominance. Morgan has searched for a way out of this cycle by insightfully examining her role and relationship with students.

Teaching as Guiding Insight. Morgan saw three necessary components for critical social science to occur in a teaching-learning situation. "You have somebody validate your perception, you have some new experience that helps you see the things you've assumed were true to be a little different" and then you try to act from these new perceptions (III:640-645). When Morgan talks about how she is now in the classroom, her focus has changed from teaching concepts, such as bias and prejudice, as ends in themselves to helping students gain understanding of these concepts as ways to new insights. Much more than the delivery of information and ideas, it is engaging learners in being personally reflective.

> And another key is that it always has to be getting them to reflect on an oppressive experience. I wouldn't necessarily call it oppressive to them but some negative experience, some experience where they felt things were unjust or not right or not fair or uncomfortable. . .And so what I have to do then is find a way to get them to reflect on and tell me about a painful situation and then it's my observation at this point that I validate their feelings and their perceptions as they tell me about it. (III:720-23, 735-38)

Hand in hand with the idea of fostering insight, she now saw an essential role as guiding the learners' penetration, through the layers which cover their experience, to the meaning within.

> The critiquing of dominant views, beginning to see some new things, having me validate their perceptions and learning to trust their insights, learning to feel somewhat safe in the classroom with being honest about what they say, being safe enough to challenge some of the old notions that they themselves had and beginning to be a little bit free to say "oh maybe I could do this." (III:1485-92)

Morgan attempted to stand beside students as a support, creating the personal safety for change and giving the appropriate nudges towards new insights. Her curriculum materials now consisted of a collection of readings and films providing "an alternative view of a phenomena or experience or an idea about how things could be" (III:733-41); these materials have over time proven themselves to be "insight-full."

Morgan has let go of what is often a curriculum given—the use of an assigned text which carries and transfers essential content to the student, who must then prove in some way that the transfer has been successful. Curriculum resources are triggers, and what is triggered for a group of students may have commonality, but will be essentially an individual meaning-making experience.

> Things have to be general enough that they can draw from their unique and individual experiences and yet direct enough that they're focussed and that they're bringing up something that's going to bring some new seeing to them. (III:714-16)

The teacher's role, although changed considerably in form and relationship, does not let go of the responsibility of guiding the direction of learning towards a goal. But "somehow you have to facilitate them seeing through this to be able to claim what their real need is!" (III:1520-21). Ultimately it is the learner who decides where the learning goes.

Critical Sensitivity. The curricular change Morgan was talking about brought her face-to face with the uncovering and rethinking of many of the traditional notions of curriculum: course content, learning objectives and evaluation, the teacher's role and relationship with students, appropriate learning strategies and methods. Although she was seeing these things from a different perspective, Morgan was still talking about a course curriculum as having a permanent form, in her case simplified as a set of themes and concepts which combine with a body of content and a set of possible learning experiences to bring new insights to a group of learners. When I asked her about this, she brought her sense of a critical theory perspective of curriculum together with keeping the learner at the center of the curriculum.

> There's a tendency to want it to become a formula and there are some parts that I think I can repeat, but then it always has to be subject to the fact that, well first of all, I'm usually doing it with different subject matter all the time, so that's a challenge. But then the fact too that every student's different and every group of students, every group has it's own personality. (III:742-47)

It was critical to be sensitive to students as individuals and as unique groups.

When I asked Morgan about her choice of themes for a particular course, she answered that they are actually universal themes that are embedded in students' lives, but she would not expect a theme to always be appropriate for every group or explored to the same extent (I:383-89).

> However, the ways in which the themes have been acted out in their lives are different, like power. Power is in society, in every relationship, and how you've experienced it is different with how I've experienced it or how (a different cultural group) experienced it, but we've all experienced power. (390-94)

There is variation in the group's and the individual's experience of a universal theme. She tries to stay sensitive to the learner's readiness and developing understanding (III:429-30). Sometimes this realization has occurred after she has tried something and finds out how students react.

> But somehow by the time we go through that process, by the time we get here, that's given me some time to develop rapport with them, they've developed a sense of safety and there usually is no resistance. But somehow last fall—we did this in a child development class—I either said it wrong, well I'm sure I must have said it wrong because enough of them misunderstood, it had to have been the way I said it. They thought I was labelling their families dominant and subordinate. Oh! were they ever upset by that. (I:512-19)

The inappropriate presentation "got us off to a bad start" and became a barrier to critical reflection the rest of the term (523-25).

When a group has "clicked" with the learning experiences, this will be evident in their in-class insights, their assignments and their actions. But there may be one or more students unable to see what is made available to see. Morgan's example was a learning process she uses to encourage students to critically examine responses to family traditions and rituals, both in class and through a written assignment. One student brought a note from her mother saying the student had never "been required to participate in a family tradition, celebration or ritual" when she didn't want to. Because the original assignment was not working for the student in the way it was intended, Morgan established an alternative (III:762-72).

Resistance may occur when students do not like this kind of learning, "this reflection, this critical insight, this thinking about your life experience" (III:118-22). On the other hand some students have surprised Morgan, such as the class in a very Christian community who responded much more positively than expected to the "radical things" she had them read (I:616-18). Morgan emphasized that it is never a simple matter of taking a planned curriculum and applying it (III:428).

Challenge of Seeing More. Developing curriculum from and for a critical perspective has been an accumulation of steps derived through Morgan's ongoing critical reflection on her thinking and action. Morgan feels grounded in many of the requirements of the curricular approach which she sees as more "technical," such as questioning for critical reflection (III:762-77). These have already been played with and integrated into her teaching. This provided her with the space to look deeper into her relationships with students. Morgan accepted the continuing challenge of seeing more.

Although Morgan had relinquished control of the outcomes of learning (III:208), she was still assuming responsibility for student reactions. Just this summer Morgan began to tune in more to what goes on inside herself in terms of her defenses when students test or challenge (III:118-22). She realized that her discomfort was getting in the way of accepting these challenges as positive.

> But then they start to challenge you on your power and your control which is really evidence that they're seeing what I want them to see. (III:122-26)

Previously, Morgan assessment of success was the students' thinking that the experience or the course was "wonderful" (III:439).

> And I'm beginning to let myself think that that's not necessarily the best way to determine whether I've really achieved my goals and to challenge my assumption that it could be okay for them to be uncomfortable, them to be questioning, them to not like me, (to be left unfinished?) to be left unfinished and for there to be a lot of dissonance at the end. (III:439-443)

The fact that students are challenging more is a better indication to Morgan that the process is working and she's closer to where she aims to be with her curriculum (III:162-7). She has guided them to see more.

Looking Again. Morgan was aware that her curricular journey was not over. What she has accepted as her curricular perspective commits her to the continuing cycle of critical reflection on practice. Her openness to rethinking things added insights to our conversation. At one point when we were talking about the basis of developmental theory, Morgan said, "I'm kind of becoming aware of, as I talk, how my actions have been based on assumptions that I haven't really personally examined" (II:66-70). Our conversation was a catalyst for Morgan's further reflection. In the third interview, she shared a change in her notion of curricular change being separate from teaching.

> I don't think I've really thought about this so much in terms of curricular change. I mean I know that's your focus, but when I think about what has happened in my teaching I haven't put the words curricular change to it. And so. . .when I answer your questions that way it's kind of like a shift, a bit of a shift. I mean I think it is curricular change but I haven't at least initially thought of it that way. (III:385-91)

Sometimes when you are seeing curriculum and instruction from a different perspective, there are no immediate answers, only new questions. If answers are worked out in advance of teaching and learning, they will likely be revised in light of reality. And if answers are worked out in the teaching-learning space of the classroom, they may still need to be looked at again.

Living with the University Reality

As Morgan changed the curriculum of the courses she taught, the situation was not one of seclusion and she was not acting with complete independence. The environment which influenced her thought and her actions is woven into the background of Morgan's tapestry. This fourth pattern depicts a scene of the institution as a whole and the other players in this context, the faculty and the students.

Flaws in the System. If you focussed on this pattern separate from the other parts, it might appear balanced and unified. But up against Morgan's perspective of curriculum and curricular change, distortions offset the seeming coherence. Early in the second interview, I raised the issue of having a different curricular view.

> L: That's an interesting situation, really, for a faculty member who's coming at curriculum from a critical perspective, to deal with the institutional setting. . . (uh hmm) because you're not just dealing with the content of the class or the meaning of a class or whatever, you're dealing with the whole environment.
> M: That would be what a critical scientist did. (II:258-62)

This section brings together moments in our conversation where Morgan shared her perception of the flaws. Implied in her words was how the scene must change to be more open to curricular change at the course level.

Ways the institution structured curriculum were incongruent with Morgan's curricular view. Morgan expressed frustration with the grading system set up to both motivate and assess student performance. She saw the value given to grades overrated. "I would make an assumption or I would value that learning is more important for them in the long run, in the whole of life, than their grades" (II: 231-33). Morgan was particularly uncomfortable with the inherent competitiveness and the implicit messages about power relations.

> And how can you go in and talk about power and equalizing power and cooperative learning and validating one another and then say "okay but I've got to have 10% of you get an A and, you know, 25% of you can get a B. Oh it completely negates what else you've tried to do. (III:818-22)

Morgan saw the bell curve as being one of many constraints which "hinder helping people learn in the way you want them to learn" (806-7).

Morgan consciously considered how to ensure students do not become victims of the competitive system. Consistent with being clear and concrete for the adult learner, Morgan developed and communicated evaluation criteria for the components of a course. This was based on her belief that if you help students be sure of the criteria which are actually used, they will succeed (II:250-43). The implied reverse of this is that lack of success is promoted by unclear expectations. The student who for some reason does not match his or her approach to an assignment or an exam with the instructor's hidden agenda is at a definite disadvantage. So a hierarchy of achievement is set up. For Morgan, a critical curriculum perspective requires examining accepted instructional practices and inserting alternatives which may have to be the best compromise. Here Morgan pointed to the absolute necessity of changing the curricular frame when you move to a critical perspective.

Often the alternative brings you up against yet another institutional policy. While Morgan's assertion that the instructor's role "should be to make people successful" (II:248) is congruent with adult education principles, this is contravened in practice by the revived institutional practice of grade monitoring. When students successfully master the criteria of a course, "then you have people getting lots of what my faculty calls inflated grades" (256). Morgan has recently felt the pressure to keep her grades "in line." Aware of the dire consequences both for students and her own philosophical congruence, she seemed to think that these systemic obstacles were beyond faculty member's power to change. "Maybe they wouldn't even care if we'd all just be robots and do the actions and not resist" (III:555-57).

Located in the Wider Worldview. Although curriculum may be designed to enhance individual learners' learning and achievement, institutional policy can override this actuality. When considering curricular change, Morgan knew it was important to analyze "the context that you're teaching in," specifically the beliefs and the related constraints (803-4). A key awareness for Morgan was that the university itself operates within a wider social context which has a worldview. Echoing this worldview, the university holds a traditional quantitative orientation to education, and therefore evaluation (III:371-72).

This dominant societal view is also translated into systematic guidelines for curricular planning which carry meaning.

> Well what I see in all that is an issue of power and control, our whole world wants to control certain things, each other and situations, and when you try to find ways to do that manipulatively and outside, top-down, and the more we learn how to do that, the better we think we'll be. (II:564-67)

When curricular change is conceived from this worldview, the intent is to predict and control the quality of higher education. But Morgan advises that this emphasis on control only results in instrumental-technical actions (445-46).

Curricular implementation can be effectively managed, but what is ultimately controlled is only the structure of the curriculum, not what happens in the core of teaching-learning. Morgan's example of the recent mandated change in her own program provides an illustration.

> We just went through a curricular change process actually in terms of creating a new undergraduate program . . . they didn't do anything in terms of philosophy, they didn't do anything in terms of mission. It was course shifting, eliminating some courses which we were mandated to do, looking at the job market, what courses were going to be needed to prepare these people for the job market. (II:773-79)

So although the program was modified, Morgan saw this as a superficial change, dealing essentially with the form of the curriculum. Most of the concern to date was with the recombining of course and program content into more cost-effective units. The program may now be "more enticing to students" (780), but the intent was not derived from a true interest in curricular change (785-6). A concomitant consequence of a surface change, from Morgan's point of view, is that it is mostly a change on paper (803-5). This implies that real change is deeper change which gets to the source of understandings about teaching and learning.

Morgan explained how a curriculum which questions the dominant paradigm can exist within an institution with a different curricular orientation. The instructor must make incongruencies, such as power relations in the university, apparent.

> Well I usually claim it, claim that that's a belief I have, that too big of differences in power does not facilitate good learning. But then I also claim that there are many things about the university that give me power that I can't change, mainly that I have to give them a grade, you know, that's the main thing. I just name it you know, and then I refer to it from time to time. And I talk about some of the problems I see with that,

> what I think it does, and how I've tried to eliminate some of that. (II:626-632)

Morgan directly faced the contradiction between the institution and her curricular orientation. She felt this was a curricular requirement when teaching from the critical perspective. Although she also recognized an uneven distribution of power amongst faculty, she didn't face it as directly.

Expectations about Participating in Change. When I asked for her perceptions of faculty reactions in programs being faced with mandated change, Morgan compared the periodic display of resistance with times "when change or something gets mandated in terms of control and people don't respond" (II:591-2). She thinks it is more the norm for the "top-down people" to be active in most socio-cultural situations and those with less control to be passive or to revert to being passive (611). We were talking on a broader scale and did not refer this specific discussion back to curricular change in higher education, but it does raise the question of how mandated change affects faculty participation in changing the courses that they teach.

Morgan brought another factor into our discussion of why faculty members may be less than active agents for program curricular change. She enunciated that involvement beyond the course level requires something of her that she doesn't have to give.

> And I've also had some battles with systems and learned the hard way how hard it is to change and how dysfunctional they are. And I don't think I'm skilled at managing the complexities of a big system change. (the political stuff?) The political stuff and the deceit stuff that's going on and keeping it all straight in my mind. I think it's too hard for me. (III:1307-12)

It takes particular skills and a definite commitment to work curricular change that matters into the system. Depending where faculty members are in their own teaching careers, they may decide not to be involved. Morgan herself had come to the point where she wanted to put her energies where she has immediate and valuable impact.

If a faculty member is involved in curricular change, there are institutional expectations for both how you participate and what the new curriculum will be like. Morgan and I agreed that we may do a disservice to the process of improving instruction by identifying it as curricular change (335-339). But this may not be an actual problem because the institutional logic already separates instructional improvement from curricular work. If a faculty member is doing something which does not fit with the conception of curricular development, this can't be curricular change. The institutional view is not open to curricular change being realized by faculty in other ways. The message is if you don't play our way, you're not really playing. When Morgan's program performed its mandated change, there was negligible attention paid to changes which had been made to courses (II:786).

Leaving Out the Course Level of Change. Where faculty members are in their own curricular change is of no concern to those administering the curriculum. As Morgan reflected on how her perspective as an instructor had changed over time, she noted that attention to the developmental side of faculty development was missing (III:303-4). This absence was a consequence of the orientation to curricular planning, at least in her faculty unit, but Morgan suspected personal change was not even part of the institutional consciousness. "It may be hard to claim it when they don't even have a thought about it" (310-11).

Undoubtedly related is the apparent lack of awareness of curricular change where evaluation is "directly fed into what's next" (III:375) and the curriculum is seen as constantly changing. Referring to the alternate perspective of emergent curricular change, Morgan's statement that "it's hard to imagine an institution doing it that way isn't it?" (375-6) laments the pervasiveness of the present institutional perspective. When what works in curricular practice at the course level has little or no impact on planning theory and policy, faculty must have a sense of separateness and even powerlessness. I sometimes heard this in Morgan's words.

Morgan related the lack of attention given to course change to the value placed on research in the university. In a recent organized effort in Morgan's program to investigate low instructional ratings their program had received from graduating students, the curriculum committee determined the underlying reason to be the emphasis in the faculty on research.

> But research is the most important thing. And if you're doing a good job with research and bringing in money, they're going to overlook a whole lot of stuff on your teaching. They don't care about that at all. I mean they're not going to say that, I mean they've always told me "Teaching's 40%, research is 40%, and community service is 20%". The people who told me that also said aside "But in reality what they really look at is your publications and your research grants." (II:762-68)

Faculty members put time and energy into their research to the detriment of instruction. A colleague's comment prompted Morgan's recognition of the consequences for one's attitude toward teaching and for the disconnection of research from teaching.

> I was just with a colleague last night who was talking about how she hates teaching, how much she loves research, and how it's such a pain to have to do any teaching. And I was thinking about how it seems to me like my teaching and my research are combined, and my teaching and my life, my life outside of here. I don't feel like I value compartmentalizing and I think that's part of what you're saying. (II:520-25)

What I think Morgan is pointing to is that the inherent divisiveness of the institutional framework ultimately leads to the devaluing of faculty efforts to improve learning. Therefore, the lack of recognition for curricular change at the course level makes sense.

Support and Safety for a Change. Morgan spoke several times about support for curricular change at the course level. She used the word as both a noun and a verb. Support is the foundation and the framework for something to take hold. It is also the action of creating the base and sustaining it. Morgan explains her perception of the role administrative faculty play in providing support.

> Where have I read that the best change is mandated from above but is in some response to grassroots action, so that it comes from both directions . . . So that there's the recognition and kind of the accountability and the resource support from the powers that be, as well as the true interest and the understanding of the need or the awareness of the need (or what happens here) . . yeh, what happens here. . from that end of it. (II:809-14)

But support goes beyond acknowledging and encouraging change efforts. In order for a faculty member to really work through the meaning of a curricular change in practice and go beyond old patterns, it is essential to have support to "validate" one's reality (852-3).

I asked Morgan if she had experienced this kind of support. In a previous position, her coordinator had been instrumental in recognizing her changing perspective. But she also learned to find more people to validate her perception and to seek out alternative sources such as confirming literature (III:911-15). Presently, Morgan relies on the shared vision of a colleague who is trying similar things in her courses; they make time to talk about their experiences. The way Morgan announced this relationship said support is more than sharing common curricular understandings. "In my program right now, there's one person that is a safe person for me, and everybody else is not safe" (III:865-66).

This relates to what Morgan had said earlier about safety to make change. She was sharing how one particular group of students became "sour" and were quite unaccepting of her instruction.

> And it does make you feel real paranoid and it doesn't make you feel like you can afford to reflect and act or like you can be creative, it makes you feel like just . . (hiding?). Yes. (I:642-44).

When you enter new curricular terrain, the response of those around you, other faculty and students, gives a sense of whether or not it is enemy territory. Survival is not likely if a change is "shot down" and if you are alone in the recovery.

Morgan recognized lack of support as a crucial factor in change projects becoming sidetracked. When I compared her accomplishments with my own experience, she assured me it was support which made the difference.

> When you try it again I'd suggest you build a support system around yourself. If I was here I could be part of that for you but I won't be here. Because I'm sure. . . I can understand that you did feel that way and I think any of us would have given up. (III:793-96)

Curricular change is difficult to accomplish in isolation, particularly when the philosophical foundation of a course is shifting. This takes a strong foundation of support.

Forming connections may be difficult to achieve where there are philosophical differences. Although the professional area in which she presently teaches is in slow transition, for the most part the faculty are at a different place in thinking about curricular perspectives.

> They're just beginning, just beginning, in fact they're at the stage where they're starting to talk qualitative research, but it's mostly grounded theory and they're quantifying everything. No issue, or no understanding of the paradigm issue. (II:392-95)

The professional literature shows this is evident in the field as a whole. Morgan has previously had a real struggle having her research articles accepted because of the difference in her view. It is not easy to break into the dominant way of seeing things. She had just received notice that one of the main professional journals has accepted her latest article submission about her critical approach to teaching. She recognized this as indicative of a perspective shift in the field (II:337-363). Morgan agrees that sharing accounts of one's teaching may be one way of having an impact (III:1343-45). But the door has to be open a little in order to be able to push it wide enough for new curricular views.

In a curricular situation where perspectives are not yet in alignment, how does an individual faculty member influence the way of things? Morgan's sense is that successful curricular change at the course level is the best means for spreading the word. When other faculty witness the outcomes, they may become interested in doing the same kinds of things in their courses. In essence, this may prompt "their own playing around" and their own perspective shift (III:1340). When I paraphrased Morgan's meaning that "it will kind of rub off" (1341), she agreed that this may be the way an instructor's curricular change moves out from the initiating courses. This connection would be difficult to track unless faculty actually gave you direct feedback.

Holding Up Change. I think Morgan raised a quandary which must be resolved for individual change efforts to survive in an institutional setting. A faculty member who tries and is successful with curricular change at the course level could build the required understanding and support for change. But support is needed in the first place for an instructor to fulfill the intention of deeper curricular change and to develop the kind of relationships prerequisite to purposeful sharing. Moving forward without at least a minimal foundation of support may stall the project if not cause it to completely collapse.

Morgan wasn't saying the institution and its administrative parts are a totally closed entity. Faculty can make and take opportunities to help others see the possibilities of a different approach. What creates openness is making connections with what is already understood. Morgan told of organizing material for her tenure file according to her own development, showing how her courses changed as a result of her evolving curricular perspective. Because she was only slightly modifying the framework traditionally used, the administrators responded positively.

> Actually on that one I even got some good feedback . . . I got several complements on doing it that way, by people who don't respect what I do at all (laughing). So that was kind of amazing. (III:1252-55)

This is an example of Morgan taking the risk to hold up part of her perspective for others to see. She did not expect acceptance. Perhaps faculty assume institutional resistance to trying something new which in turn clouds perceptions of what could be. In other words, it may be the institution in our heads, rather than the real institution, which sometimes acts as a barrier to curricular change.

Progress in curricular change can also be held up, constructively or destructively, by the reactions of students. Morgan shared several examples of student questioning or challenging things she attempted to do in her courses, such as her first attempts to encourage personal awareness of racism, classism and sexism (III:656-60) and her introduction of a controversial author to one class (942-45). If students are given more space to speak up, often negative response increases.

> And then they come in and they complain about every little thing, you know, and they challenge you on every little thing . . . I've got a friend down the hall. . . she's been doing a lot of these same kinds of things and we talk about how the students just won't leave us alone, they're always upset. So it's not always good for your popularity . . . (II:648-53)

This is problematic in more than one way. Student responses may act as a mirror to instructors about the changes they have tried. Morgan shared how she used to be more comfortable when students didn't "have any bones to pick" with her. This indicated they perceived her as she wanted to be seen, as "this completely egalitarian person, empowering you know, and not at all hindering their rights" (III:130-33). Morgan also reflected on how her assessment of a class session used to be dependent on whether everybody was happy with her (432).

> And I'm becoming more aware of my tendency to do that. . . thinking that things haven't gone well if there's not this just glowing conclusion that we have together, where everybody loves me and I love everybody and that means everything's wonderful. (433-38)

Getting Out of The Popularity Trap. By trying to gain the approval of students, Morgan was allowing them to be in control of the curriculum. But students operate from their background of educational experience predisposing them to expect teaching to be a certain way. Curricular change may not "fit within their norm of what you're supposed to do" (II:689) resulting in a disfavourable perception of the teacher. This has major consequences if tenure is based on instructional evaluation because it boils down to "how well the students like you" (692). The measure of popularity assesses whether the instructor conforms to present acceptable views of teaching and learning (III: 495-96). The power given to student evaluation is confirmed by instructors' attempts to manipulate the results so "they are less critical of you" (III:514).

In essence, curricular change can be caught in a popularity trap if the instructor withdraws from negative reactions of students to new content or strategies. Morgan agreed with my comment that this can make the struggle to change even more of a struggle. When I asked her earlier if she had a sense whether the institution is aware of the effect of student resistance, she didn't think there was concern with whether faculty change their curriculum (II:745-48). Otherwise the process of student evaluation would be changed.

Where things stay the same, a faculty member must disconnect the valuing of curricular change from student evaluation. Sharing "her struggles with dealing with being popular with students and finally being able to give that up," a colleague of Morgan's learned to depersonalize student responses (III:477-82). This was necessary to be able to see them for what they are. Morgan herself is trying to be more aware "of what goes on in terms, inside myself, of my defenses when I experience some of their testing or challenging" (III:118-19). This has helped her to reframe her perception of their reactions, seeing them not as resistance to learning, but as indicative of their development.

> I think of resistance as students not necessarily liking this kind of learning, this reflection, this critical insight, this thinking about your life experience. Maybe they're okay with that, but then they start to challenge you on your power and your control which is really evidence that they're seeing what I want them to see. (III:118-22)

Realizing that it it is okay for students to be uncomfortable, to question, and possibly not to like their instructor, requires that Morgan challenge her own assumptions about achieving her goals for student learning. She has come to recognize that leaving things unfinished or in dissonance does not "have to mean that things hadn't gone well" (III:442-44).

Increase in students speaking up may also be indicative that Morgan has effectively created the safety required for students to have a voice. "Either you keep it all quiet or if you start to feel safe then you can voice it and then you voice it to who you feel safe with" (III:834-36). The effective curriculum will result in the instructor becoming the recipient of student feelings. Alternatively, if she's "hitting students' defenses," this can be a cue for something Morgan needs to do to make learning more effective (II:711-13). The point here is that student response can be facilitative of curricular change only if the system makes allowances. How courses are evaluated must change to gauge instructional success in different terms.

Reinforcing Patterns. We returned to the institution's influence on classroom curriculum in her recent attempt to share power with students as part of living her curricular beliefs. This particular group began to challenge her and complain about the course. Morgan found herself reverting to "old, not-healthy patterns of finding fault with the student that's doing it as a way to make myself feel better" (III848-50). But she was able to put her relapse into context by seeing that the institutional setting reinforces the inequity of power in relationships.

> I don't think I should expect myself to just be able to suddenly shed all of the messages and socializations I've had. Plus I'm in a setting that says the same things to me that my family said to me, so how on earth am I all by myself alone suppose to overcome that? (III: 857-59)

Without support to validate the new reality, "healthy, constructive ways to deal with" (855) the lived experience of curricular change are difficult to realize and maintain in practice. You carry the meanings derived from your own background and the present institution with you.

When things go according to "plan," these old messages may not surface. But in certain instructional situations, one's curricular intent may be overridden by a more secure or known action. Part of curricular change which "goes against the grain" is establishing new patterns and this probably takes several rounds of trying them out in different instructional realities. Morgan's example made it very clear that the image of curricular change in the university needed to include a real live person making change.

The Person in the Curriculum

As stated in the introduction to Morgan's curricular tapestry, if you stand back and look again at the design composed of the patterns, another seems to be equal in intensity to the others. What is woven throughout is Morgan's understanding of the personal side of curricular change. When Morgan and I briefly critiqued the institutional process with its mission statements and policy statements, Morgan struck a missing chord, saying, "To me it has to be personal" (II:821). There was a moment's pause as I tried to connect with the fullness of this statement, then she emphasized, "It *has* to be personal" (822). At different points in our conversation, Morgan brought out a number of interrelated ways curricular change at the course level is personal.

Change In Person in the Classroom. In higher education the curriculum is often conceived as an object, disconnected from teaching and disengaged from the instructor as a person. I brought this up to Morgan in the third interview as the possible reason why what she was doing with her courses was not recognized as curricular change by her department or faculty. Agreeing that curriculum should not be separated from teaching, she added, "At least it doesn't have to be, at least in my opinion it shouldn't be" (III:411). As Morgan changed the way she presented the curriculum in the classroom, it was worked out "in person" in the classroom. Going back through the transcripts to recapture her meaning of "in person," two threads of meaning emerged. Let me try to reiterate Morgan's meaning.

Curricular change at the course level may be described on paper, but an instructor must actualize it in the classroom. An example will illustrate how real change occurs in person. One of Morgan's formal curricular goals was to facilitate students' critical reflection related to the topics covered in a course. But this was more than just a matter of adding this to her course plan and expecting that the new teaching role would automatically become part of her repertoire. The following excerpt shows the personal struggle in change. In the previous class session Morgan had sensed nonacceptance and challenge on the part of the students with how she had presented the course material.

> It was a situation that occurred in the whole class and it was really, really tempting to never refer to it again and to just . . .(put it aside?) yes and leave it under the rug, you know. And I made myself bring it up again. And to some degree it was satisfactory and to some degree it wasn't satisfactory. I mean you know it's one thing to bring it up if you know you can get it resolved the way you want it to be resolved. But you can't control that when you're dealing with a number of other people, at least unless you're really going to manipulate your power (and that wouldn't fit with the way you do things). No, well at least I idealistically don't want to do things, although I'm human and you know sometimes I wouldn't feel real comfortable. Ah, that human side of me. (III:201-211)

It was Morgan's "self" valuing critical reflection, reacting to the student response, using personal talk to prepare herself to try again, and likely reassessing the next session.

The second meaning of "change in person" refers to the re-creation of Morgan's teaching self through the process of continual personal engagement. Earlier in our conversation we had agreed that what was really changing was "ways of being with students" (169-73). A new approach was worked out, when opportunities arose, until Morgan gained personal comfort. "It takes a long time and a lot of ways, a lot of support in a variety of context to learn to believe in ourselves" (926-28).

Morgan drew a winding line on the paper she held to represent her sense of how change in teaching happens.

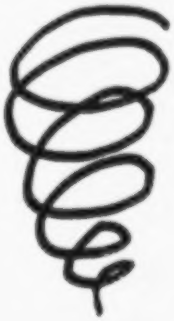

Figure 2. Morgan's spiral of change.

> When I started this I was on this cycle or this spiral and you know how a spiral goes deeper and deeper. And it seems like in all of these issues, whether it's myself or the students, I can think with greater—if you consider it down lower here—with increased complexity, right? And some of the things I've learned—up here—now I feel pretty certain that I know and understand what's going on there. And so I don't have to give as much attention to them. Now there's also the challenge that you don't want to totally assume that this is always right so you have to keep checking (checking it out?). Yes, but then you can look deeper at some things. (III:191-99)

The spiral represented a deepening of each bit of teaching "know-how" to the point that they became an integral part of her teaching self. This was illustrated by Morgan's example of facilitating "the insight in seeing and the examination" of "the ways in which they've absorbed bias so they can quit being as biased in their actions" (1222-25). Initially she depended on a model as a guide for appropriate facilitation, but she stated emphatically, "Now I'm getting more confident I don't need that model" (1221). Things outside yourself may be used as aids, but the real change has been made when the change is part of you. When helping students zero in on an oppressive situation or when determining reflective journal questions on any subject, Morgan could do it now without much conscious thought (757-61).

Another dimension of Morgan's spiral depicts how attention to and understanding of teaching deepens as the more instrumental teaching behaviours became second nature. Morgan shared that she is only now able to pay more attention to how her defenses become engaged when students test or challenge the "power or control" of the instructor (III:116-31). Stating that there will be shared power is one thing, but coming to terms with the realization of this in the classroom, given the institutional structure and one's own background, is a more complex adjustment.

> I'm trying to sort out or I have been trying to sort in that experience what part of it's really mine that I need to look at, what part of it could be the students', and how to hold a firm line with a student when it needs to be held and yet how to back down or to admit that I need to change if I do need to change . . . So that's making it even more personal. (135-39)

This admission gave a profound sense of Morgan's commitment to changing not just her teaching approach, but her "self."

Personal Reflection as Source of Change. Morgan's story illustrated how self-awareness gained through reflection is the forerunner of change. Related to the example described above, Morgan ruminated "I think this summer I'm more aware of " my defenses (III:151). Part of coming to terms with being caught in the popularity trap we spoke of earlier was tuning into the messages she received from her family of origin about conflict, such as "no fighting absolutely and you don't say bad things about your feelings" or anything negative at all (II:446-48). Morgan uncovered a related connection between her family communication patterns and her hesitancy to confront an individual student about inappropriate participation in class (143-7). This summer she experienced "old, not-healthy patterns" (849) inclining her to find fault with students who showed resistance to the course content. Conscious assessment of teaching-learning interactions enabled Morgan to be more aware of curricular changes not yet working in the classroom.

> Yes, because then I thought, again I thought that this is true with children—if children are having trouble learning in a situation it's not just the child, it's the environment, it's what the teacher's doing, it's what's going on at home—we have to look at all those kinds of things. You can't just blame the child. So when my students didn't do what they were supposed to do I had to look at me. (I:153-57)

In each case, reflecting on the personal source of her perceived instructional ineffectiveness was preface to readjusting her teaching behaviour. These "instructional improvements" were curricular actions; when Morgan explained how she tried to deal more effectively with student challenges she kept in mind "the overriding goal" (III:212).

Catalysts for Personal Change. Bringing my preconceived notion of personal transformation forward into our conversation, I asked Morgan what the impetus was for changing her curricular approach. She attributed it to three "catalysts": a change in her personal life, a mentoring relationship with the coordinator of her department, and a timely workshop she attended at another college (I:714-18).

> I do think there were some personal things going on in my life that I can't deny how they might have been - I was doing a lot of self-questioning and reflecting over, well, my marriage was, how do I say it? (Was looking at you in the face?) Yes. Well, it had always been looking at me in the face, but it had gone to a new level (laughs). And I was questioning a lot of my values, a lot of my assumptions about life and relationships, and teaching—I don't think I see my teaching as separate from the rest of my life. (189-99)

Facing a life decision, in this case divorce, went hand in hand with having a new view of what was important to her. This might not have had the effect that it did without the support and "the validation from another colleague that my perception—which wasn't even a perception of teaching, it was a perception of what was going on in my personal life—was valid" (III:631-34). What Morgan was able to see and make sense of personally prepared her to be thoughtful in a different way about teaching and learning (635-38).

When she attended a workshop on anti-bias curriculum, "the ideas from the workshop and I merged at the right time and place." This was the source of the strategy of using literature to foster student's critical reflection. In summary, one might say personal work validated by a supportive significant other created curricular "readiness." As she was talking, Morgan realized that what she had lived became her orientation.

> Actually what I'm describing to you is what I would describe the process necessary for critical social science to happen. You have somebody validate your perception, you have some new experience that helps you see the things you've assumed were true to be a little different, so you get some alternative views to help explain something or another. And then you start to try that out and you see some action from it. (640-646)

Reclaiming the Authentic Self. Morgan's sense of personal change is grounded in this point of view and her own experience. She described the process as regaining her voice and claiming the authentic part of herself. To Morgan, the authentic self is the "core in each one of us" that is the person's potential, "whatever that potential could be" (III:583-85). Socialized very early to learn the rules of society and to discount our own sense of reality, "layers" cover up or "shut down" this core and our voice to claim it (598-617). Morgan came to realize "how much of my life is overlaid onto my evaluation of what my teaching is doing, what my curricular change is and how to evaluate that" (II:446-49).

It required new self-awareness to begin to peel the multiple layers back to the authentic self. As Morgan was talking, I'm not sure I understood her complete meaning, but a review of our conversation allowed me to connect her interpretation of her experience with something she had shared earlier. She thought she had always been a questioner, even though this real part of herself was disguised for many years.

Although her father presented a role model, strong messages from her mother and other early experiences counteracted Morgan's tendency to act on her nature (567-59). She remembers the "warring of the two inside me, being a bad person because I do question and yet compelled to question" (569-70). What was always there, underneath, was puzzlement about the incongruencies in her family.

> And for me a lot of the things I questioned were my family. More than schools, I questioned my family and "I'll never do this in my family" and "This is not right" and "This shouldn't be." And yet everybody looked at my family and thought they were a wonderful family and so then I felt guilty for "Well how come I don't think they're wonderful"; you know, I did that kind of stuff. (III:575-80)

Negative feelings submerged Morgan's early perceptions and realizations. But her predisposition to being aware of a family's role in learning and development never left her, so it makes sense this is now her area of concentration.

Morgan's description of her change process extended what I understood about personal transformation. She felt it began with the recovering of the parts of herself which had been hidden.

> I don't mean to imply that there's only one part of our authenticity, I think that's very complex, but I would see that as kind of a little seed inside of us that's there to be claimed. (III: 591-93)

Earlier in our conversation, Morgan had relayed a similar conception of the process which occurs for students; it helps explain how she became able to regain what she really believes in.

> Even though there might be this seed in us that I think has always been in me—and I guess I would assume that it's always been in most people, whatever it is for them, their reality, their perception—that until somebody comes along or something happen—some of the change literature talks about a significant emotional event—whether that's something that the person started themselves or an event, a catalyst event outside that triggered it, whatever, that happens and then the perspective begins to change and they're somehow freed up to claim their truth, as well as use truth around them, or discern between the two of them or integrate the two or whatever you're doing with that. So it does seem to me like that personal stuff has to occur before people can learn how to

> use the good of what they've been taught in educational institutions and combine that with their own, their own understandings and realities and values and whatever, however that works for them. (II:479-92)

Perspective change did not mean that a person let go of their old way of seeing the world for a new one. Morgan startled me when she corrected my assumption.

> In terms of perspective shifting or changing, that in many ways my perspectives didn't change. I think I've always viewed the world pretty much like I do now. I think I am now, and the changes that I talked about last week, that was my journey of letting myself claim the way I saw the world . And before that I think that I felt my personal views were wrong, or less important. (II:450-56)

Morgan was able to let go of the layers covering over her beliefs. These layers were distorted assumptions she had carried from years of being immersed in the dominant orientation to teaching and learning. In the third interview we came back to relating Morgan's experience to the critical social science presentation of perspective change. Morgan's sense was that "they're missing the personal transformation part" because of the instrumental-technical approach to the process of change; you have to go to the women's studies literature to get a more accurate theoretical depiction (III:965-80).

Transformation in Teaching is Developmental. Morgan's personal transformation was developmental; it occurred "probably just with experience, I suppose, and wading through enough years" (III:225). But there were also stages in her focus as a teacher. Her initial concern was with being competent. "Can I do these tasks, these skills? Am I going to be successful?" (III:255-6) were questions representative of this first "stage" of development. Her approach to curriculum and teaching was pretty stable initially, then "between the fifth and seventh year I think there was a gradual kind of shifting" (226-27). Morgan made curricular and instructional improvements during this time to be more congruent with her philosophy. What she called her "seven year shift," she characterized as a more major change (270-73). It was as if her instrumental-technical curricular approach moved into view; she became able to see her own incongruencies and to ground her curricular action more solidly in an evolving understanding of a critical social science perspective. How she worked this out in practice has been discussed as part of Seeing a Different Perspective.

The next phase of Morgan's curricular transformation might suitably be called "weathering the resistance."

> And I think then when you, you work through that and you see that you can do it and then you handle a few crises of students not liking you or you know being criticized by somebody or other and you, and you weather that, then . . .it gives you the confidence. . . (III:274-76)

Although we did not establish an exact time period for this curricular exploration, it has taken several years for Morgan to work out the kinks in her curricular approach; this is not over because developing as a teacher is continuous. "Well I think my awareness of this whole process becomes greater and greater as time goes on" (III:155-57).

In realizing the ongoing nature of curricular change, Morgan hinted that she has reached another developmental point. "I think I'm getting too old to shift. I love change and I love moving and I love tackling new things but I think I'm entering a phase of life where I'm tired" (II:381-3). Later when I asked about the necessity of change needing to go on "outside of your own door," in the program or institution as a whole, to support the kind of curricular change she was committed to, she gave me a fuller explanation.

> Have I told you that I'm turning fifty this year? And I don't know whether I'm just living up to the expectations or whether this is developmentally predictable, but I've read and heard for a long time that when you get to this age in life you begin to say "Oh, what the hell, you know what am I doing beating my head against the wall? I'm not really going to change the whole system." You're not that powerful or that great or whatever. And you get tired and you just start to say "Well maybe I don't care what's going on anywhere except in my classroom." . . And I think I'm feeling that way. Maybe it's just that I'm tired, I've had major moves for the last three years and I'm facing another one. Maybe that's it, maybe it's I'm turning fifty. (II:928-36)

As indicated in the previous pattern, Morgan thought it was too late in her career to learn the required political skills (III:1307-12). Her statement that "I'm too old to feel like I can change much more than individuals" (III:1299) means she has readjusted her criteria for judging curricular success to the personal level. I didn't probe how Morgan aligned this backing off with her critical social science perspective, where the ultimate goal is social action to dismantle oppressive social structures. It may be related to the final thread of the pattern, The Person in the Curriculum.

Personal Investment in Change. In the interpretive summary after the first interview, I recognized the personal investment required of the faculty member making change. Thinking back now, I see this particular thread has two sides. First, there is the investment of time and energy. Morgan noted that this seemed magnified by the lack of recognition for curricular work and the lack of remuneration. Although Morgan was still concerned about actualizing her curricular beliefs (II:951-54), her energy output had declined for the time being. I talked to Morgan after a pretty strenuous period of change, both personal and curricular (III:1373-79), and she was also facing a physical move and a job change in the coming year. Perhaps when you've been hard at it you need to undergo a regrouping of sorts. So why and how does a faculty member stay at it?

> At the bottom here you talk about it being energy-consuming and taking effort and you know it is. And yet for me those are the things that are revitalizing and energy-producing. (III: 1123-26)

Curricular change is both a demanding and a giving experience. Morgan's "next round" of curricular change may not be around the immediate corner, it will likely begin to happen once she gets grounded in her new courses and is revitalized.

The second side is that continuing personal investment in curricular change requires commitment. Morgan's improvements to the courses she taught demonstrated her commitment as a professional. But change was also a commitment to her unique personal nature. "You know to consider myself done and completed, that would be really boring, I couldn't handle that" (III:327-9). She also admitted later, "I think I need change" (1119). For Morgan, change is a way of being, personally and in the curriculum.

An Aesthetic Review of Morgan's Tapestry

The interpretive commentary on Morgan's tapestry was, in a sense, like the process of aesthetic judgment. My rendering brought attention to the single threads making up the tapestry and how they combined to form five patterns of meaning. These contiguous patterns formed when my understanding connected with Morgan's experience and the meaning she gave to that experience through our conversation. The following summary serves as an aesthetic "review."

From my perspective, the focal point of Morgan's curricular tapestry is the Learner at the Center. Anchoring this pattern is a strong philosophical thread, developmental in quality and linked with the importance of curricular congruence, modelling what you teach. Being aware of and keeping the learner in the center requires securing the thread which could lose the learner. It also means treating the learner with high regard, giving opportunities for "voice" and learning to "read" their responses. The paper form of a responsive curriculum is based on changes already worked out in classroom teaching and continues to develop.

Curricular Change as Play symbolizes Morgan's process of changing her courses. Through comparison to children's play, threads of meaning emerge and are woven into a pattern. Curricular play takes time; it occurs through repeated trial and error. At first the form of play is technical practice, due to the instructor's technical concern for skill and content. The change in level of play follows the deepening spiral of understanding about teaching and learning. As the spiral gains depth, the curricular play becomes more improvisational and creative. Morgan's experience of curricular change is contrary to the formal, linear sense of planning. Play emphasizes the process of change and dissolves the artificial separation of curriculum and teaching.

The third pattern is composed of the threads of meaning which make Seeing a Different Perspective an appropriate designation to represent Morgan's curricular change. When her new personal perceptions were validated by a colleague, a ripple effect led her to see the curriculum differently. Her view of learning changed from an emphasis on content to an emphasis on uncovering bias to finally the unclouding of perception and gaining insight. She modified her role as teacher to that of guide, making available lenses for critical perspective while staying sensitive to the learners. Aware that the formal curriculum is more than it looks, she made changes to her course syllabus. But the dominant view is still intertwined in curricular language and in student perceptions. Although Morgan was taking steps along the path to critical pedagogy, there is always the challenge of seeing more and looking again at your courses.

The pattern in the background, Living with the Reality of the University, is composed of Morgan's impressions of the institutional environment and her understanding of how to change course curriculum as part of that environment. Flaws in the design for learning are due to the university being situated in a wider context with a technical worldview and orientation to education. Tied to the valuing of research over teaching and the institutional thinking and approach to curricular planning, the course level of change is not always recognized. The setting also reinforces patterns of power in the classroom and amongst faculty. Morgan weaves positive threads into this negative image. Curricular change will still occur if there is support and safety for change, and change is not held up by student resistance and/or the popularity trap. This requires the instructor being able to reframe teaching assessment by pulling out the thread which personalizes student resistance, replacing it with the thread aiming for student critical insight. In her tapestry you now see the flawed areas which Morgan repaired.

Morgan has woven herself into the final pattern, The Person in the Curriculum. One section of the pattern depicts a faculty member actively changing the curriculum in the classroom. Personal reflection is the source for revised curricular actions. But a second image shows another meaning of curricular change "in person" in the classroom, the development of the instructor personally and professionally. Behind this image are catalysts for change supporting Morgan's experience of personal tranformation. The hidden parts of her authentic self are brought into view and become part of her teaching self. The developmental nature of this transformation is evident in the layered weave of the pattern. This pattern also has threads which strengthen the whole tapestry, the person's investment in and commitment to change.

Trustingly, Morgan allows her work to be displayed for others, to see, to ponder, and perhaps to take as their own. As her partner in conversation and the writer of the review, I am left with many lasting and meaningful impressions about curricular change in higher education. Now public, Morgan's words and these impressions merge with the meanings of the viewer.

CHAPTER FIVE

Joan's Tapestry: From the Inside Out

Between my interviews with Morgan, I began a second conversation with a faculty member involved in both program and course change. My thesis supervisor recommended Joan as a potential candidate for the study. I was very interested in meeting Joan, particularly because her field was unfamiliar to me and I assumed her course changes were in consort with her department's curricular plan. When I telephoned to invite her participation, she was hesitant at first about adding to her workload, but once I summarized the study and the commitment involved, she pleasantly agreed to meet with me when the winter term was complete. Aware of her busy spring timetable of meetings, conferences, and holidays, I assured Joan we would fit the interviews to her schedule. Thus, there was a fairly large gap between our first meeting at the beginning of May and continuing our conversation in August. In spite of this interruption, I believe the continuity was not disrupted; in actuality a fortuitous opportunity was provided for Joan to respond to change which occurred in the interim.

Joan was one of ten full-time faculty in a professional faculty which had three departments. Each year, approximately sixty students are accepted to the academic program of her department. She has nine years experience teaching the "foundation" courses of the four year program, two of which are in the first year. These courses provide the required background for clinical practice and for the senior applied science course requirements; they were the focus of her sharing about curricular change at the course level.

An active role in redrafting the curriculum of the entire program has been part of Joan's responsibility as a faculty member of her department. The impetus for program change was mainly internal. Conscious of the move within related professional fields towards problem-based learning and of the need for updating their courses, faculty members wanted the program to keep its competitive standing. A curriculum committee was convened "four or five years ago" (I:44) on the basis of department agreement. Joan's reactions to participation in the process of program change was the entry point into our first conversation.

It became evident to me that I was hearing the point of view of a faculty member committed to improving the quality of the courses she taught. This naturally led us to talking about Joan's first-hand experience with curricular change. When she was assigned courses in her first year of teaching, she made changes which actually reverted them to an earlier form, separating theory from application of the content. This decision was based on her "forestructure" of understanding about curriculum and instruction. Several times Joan stated that she had no formal training in curricular development. But growing realizations about teaching and learning led naturally to making curricular changes in her courses; this involvement was preface to, and during, her membership on the committee. New curricular understandings, worked out in her teaching, contributed to her perspective of the program change.

Due to the thoughtful regard she had of her teaching role, Joan was very open to describing her experience and sharing her feelings. We met the first time at my house, and although I was initially nervous about "presentation," Joan's friendly demeanor helped me forget I was a graduate student interviewing a seasoned faculty member. Rapport was established almost immediately and I felt very comfortable following Joan's lead. Joan's facial expressions and her often serious tone emphasized the concern and commitment she held towards our topic; yet she was also able to laugh along the way, particularly when a new connection was made together.

Ready for Joan's return from her summer break, I forwarded to her office a transcript of the first interview with my interpretive statements noted in the reflections column. I also included a two-page summary highlighting several threads of meaning which from my viewpoint seemed to be the beginning of patterns in her tapestry. These seemed particularly vital for continuing our conversation and deepening our understanding of curricular change. Before we met again, Joan reviewed the transcript and summary and noted her impressions. After she described what progress had occurred in the interim related to the program change, our second conversation naturally began to touch base with some of these interpretive points, but also began to weave in additional meanings. We talked for two hours and at the end of this interview, Joan felt her story was finished for the time being; she agreed to return any further thoughts with the interview transcript. This was sent to her at the beginning of the new term, but when I called a month later, Joan had not had time to respond and although I would have liked to speak with her again in person, I felt I really could not ask for more than she had already given.

When I returned to our taped conversation to engage in the next level of interpretation (four months after the second interview), I was pleased by the extent and depth of meaning in the fifty pages of transcript. As I began to work with the threads of meaning emerging from her words, Joan's weaving became a unique creation. Whereas Morgan's tapestry was composed of five distinct patterns woven into pictorial images and their background, the patterns worked into Joan's tapestry not only created a graphic design but also defined a multi-dimensional form. From her view, the curriculum in higher education was definitely a matter of structure, but effective change involved questioning assumptions about and going beyond this traditional dimension. Other equally important aspects of change must also be considered: time, movement, and flow; the spatial qualities of distance, direction, area, volume; depth; and feeling. Because of their relationship, these patterns are woven together as *Dimensions of Curricular Change* in her tapestry.

An arrangement of images on this multi-dimensional form, the second set of patterns gave the weaving the look of a montage. Four separate images, integral to Joan's experience of changing the courses she taught, symbolized Joan's recollections of *Learning by Doing*. Interwoven were her insights about the process of curricular change and the curricular approach her department seeks for the whole program.

Dimensions of Curricular Change

Directly or indirectly in our conversation, Joan brought attention to ten dimensions which influence the curriculum and curricular change in higher education. A known and accepted component of the curriculum, Joan reconceptualized structure in terms of how it is used in designing an academic program and the courses which comprise the program. While not left out of the curricular picture, Joan showed that time was rarely acknowledged for its important role. She added movement and flow as interconnected dimensions; movement related to the action and rhythm of the change process, flow to the continuity of the curriculum which results and the beliefs underlying this continuity.

Several other dimensions add spatial quality to curricular change: change has distance and direction; the area where it occurs can be designated; the volume affected by the approach to the curriculum; and the depth of the curriculum measured. Expressing feeling as an integral part of the curricular change experience, both at the program and course level, Joan qualified it as a final and personal dimension of change. These brief representations of the meaning of each curricular dimension are expanded into patterns of Joan's curricular tapestry. These patterns are identified by bolded headings; I italicize short phrases as subheadings to mark the main threads of meaning of each pattern.

Rethinking Structure

When Joan talked about structure, she recognized that the notion a department or instructor has of structure influenced the form and nature of the program. She went beyond structure as the organization of the program to considering how the substance it gives to the curriculum can be both a starting place and a barrier for course change. What interconnects the content of courses and what provides the foundation and frame for learning is based on the curricular structure.

Reshaping the Curriculum Using the Same Mold. When I asked Joan to describe her experience with curricular change, her starting place was the program curriculum, comparing two program revisions she has observed. An initial program change occurred shortly after Joan joined the department and entailed adding content courses in lieu of former electives. Joan remarked that the program at that time "went from a looser to a more structured program" (I:24). Structure meant the amount of choice students had within a required set of courses and was basically revised by changing the calendar and assigning the new courses to appropriate faculty to plan and teach.

Prior to the initiation of the present program change, the existing combination of courses was perceived as no longer congruent with the department's sense of training requirements. Speaking as a member of the committee formed to redesign the curriculum, Joan's gave the committee's view of the task and process of curricular change.

> I think we realize we have a very good program, probably the best program in the country. But I think, certainly over time, there were things that just weren't fitting quite right and I think when the faculty change and courses change and so on it begins to need reshaping. And certainly the courses that

> I have then developed since the first curriculum change, need change terribly, badly. (I:53-58)

Reshaping to be a better fit was a different sense of structure than the amount of choice the program allows. The department started off with the intent to move to a problem-based curriculum (philosophically a new mold) and an agreement to change the program to fit this new mold. Carrying Joan's image of reshaping further, the committee's task of changing the form of the curriculum would change its nature.

Somehow the original plan "lost its shape" and reshaping was interpreted to mean reorganizing courses which compose the program and the content of those courses. Joan's description of what had been accomplished by the committee indicates little departure from the original mold.

> We're down to the stage where we've decided on the length of the program pretty much, although it hasn't gone through the staff yet, the rest of the staff. We've got our length of program, we've got the courses numbered and titled, and as we go through we're now checking off the content on the sheets. (I:96-101)

The committee continued to work with and not question the structure of curriculum accepted in the institution. This structure allowed for additions, deletions, and reordering of units of content into revised courses. Joan herself was frustrated that the committee's planning so far had not realized a problem-based curriculum; she knew that they had not remolded the structure.

Structure as a Solid Form. The language Joan used to explain her perception of the program change contained other references to curricular structure.

> And nothing's been set in stone. Nothing's been finalized, so I'm wondering if we're going to see even by September anything concrete that I can then base my redevelopment of my courses on. (I:274-7)

Behind Joan's concern about the delay was the assumption that course curriculum follows from the program curriculum. Joan was not clear about, and so did not act on, appropriate curricular modifications. Her expectation for curricular change to provide some kind of unchangeable substance seemed to be contradictory.

The idea of a solid structure as a starting place surfaced again in our conversation. Later when Joan explained the need to have a faculty development proposal in writing, it was to provide "something concrete then to begin to work from" (I:1091-92). Reporting in our second interview that the committee had completed its program recommendations at the spring meeting, Joan clarified that the "package" must now be approved by the majority of department faculty (II:22-26); from informal feedback she thought "most of it is accepted" (48-49). Once the curriculum was presented in writing, it assumed a more permanent form. Faculty members would then implement the changes by resorting the content of the courses they teach to match the new form.

At the same time, the permanent structure of the curriculum had a negative consequence.

> When you're in a structure like this you feel like you need to use the hours because they're there. And so you're pressured by the. . .the setup, so you fit into it. (II:1182-4)

Although a sense of curricular structure was necessary for faculty to make sense of the curricular change, structure may also limit the instructional consequences. Faculty conformed to the structure.

Joan's description included another way of thinking about structure. The committee's conception of curriculum, in essence, *structured* their approach to curricular change. Even though their goal was a change in curricular philosophy, the curriculum was "re-formed" only according to the existing pattern of organization. Joan realized the outcome but did not understand how the committee, in spite of good intentions, ended back in the same place.

> But the thing Linda that I'm finding the hardest to deal with is that we did take on a problem-based approach, we talked about breaking down course boundaries, integrating material, and I don't see any of that. I see us going

> back to, you know, courses with solid lines, with three hours in each a week, with the traditional administration. (I:145-50)

Joan saw a number of inherent problems with this result, including the implication for how students understood course content. Because "we give them the message that one course is separate from another still" (I:876-77), students didn't transfer their learnings to the next course. Thus, the delineation of separate courses also structured how students approached learning.

Structural Connections. One of the recent voluntary additions Joan made in her introductory course, as an attempt to counteract this effect, was an outline of the whole program describing how the courses interconnect (II:207-10). Her simple solution pointed a way for overcoming a rigid and divisive curricular structure. She thought it essential to remove the emphasis on curricular content being separated into manageable, equitable course portions. While institutional givens may have to be left in place, the main consideration must change to designing bridges instead of walls. As we will see Joan was already thinking of building bridges between the two courses she teaches in first year.

The inability of a program to build gates between courses may be partly due to faulty perceptions of the institutional expectations for structure. Joan had a sense of this when she shared her wish for how the new program curriculum could be formulated.

> Well I think first of all you start by looking and deciding your curriculum without concern for institutional. . .(You put those aside?) Yes, you don't even think twice about it. And then see how the institutional requirements will allow the new changes, because I do believe that the administration is not always as rigid as it appears. And then adapt the curriculum where it is to show requirements which won't bend. (II:837-41)

The message in Joan's optimism was to verify any assumptions about the flexibility of the known structure. The sense of structure may be partly in the minds of the faculty involved in curricular change.

Joan talked about another aspect of curricular structure. She recognized that the curriculum must have a "basic foundation" (I:242), the courses or course components which are "the backbone of the program" (II:210). These structural symbols gave the impression that part of the curriculum holds up the rest, helping it to stand on its own. Although the backbone courses seemed obvious to Joan (212-13), the committee still needed to reach agreement, to "sort out what are the basic foundations" (I:243-4). Recent change to the courses she teaches was, in part, Joan's attempt to fortify the foundation of each course and provide students with the base for subsequent learning. Necessary for a problem-based curriculum, attaining this solid base required a curricular blueprint for a new structure (II:140-2). And planning had to support faculty in identifying core understandings and how they are linked to the practical problems of the field.

From her experience, Joan understood that the curriculum not only needed a foundation, but it also needed a frame. She made a meaningful comparison between how she tackled an academic paper and what she has learned about course design.

> You know how they tell you to do an outline for a paper, and I'd never do the outline, I'd always do the paper and then write my outline. But now I know the reason for the outline. (I:440-2)

My response was that the outline frames your thinking. Agreeing, Joan reiterated that faculty must "gain a grasp" of the subject area before they are able to create the frame for a course (446-47). It was also important to help students be aware of the frame. A completely new curricular frame, such as the problem-solving approach, would ultimately change students' "frame or their structure of being a learner" (I:629-30). This meant that the present curricular structure also left its representation in the minds of learners or, in other words, contributed to their "mental structure." An important curricular question, at the program and course level, should be the consequence of curricular structure on learning.

Pulling the threads together which carried Joan's understandings about curricular structure forms an overall message for faculty engaged in curricular change, individually or as a group. The assumed meaning of structure must be uncovered and the construct redefined or expanded to facilitate the process of change. It would be equally important to consider the ramifications of the structural perspective for student learning. Although structure as a dimension of curricular change was not contested by Joan, she implied that thinking about structure must not be taken for granted. As further attention to Joan's experience points out, attention to structure as the sole critical element in changing a curriculum ignores the existence of, and interaction with, other dimensions of change.

The Dimension of Time

In our conversation, there were frequent but varied references to the relationship between time and the curriculum in higher education. The threads that secured time as a dimension of change and a pattern in Joan's curricular tapestry had to do with valuing time in curricular structure, responsibility for curricular time, the optimum amount of time for change, the time waiting for change, and the right time for change.

The Time Value of the Curriculum. Defining the revised program in terms of years of study and number of credit hours (I:99), the committee conformed with the institutional norm of curricular structure defined by time. Each course would continue to have a "weighting" of credits dependent on the hours per week per term. Their decision confirmed that time has value, or more specifically, the amount of time dedicated to each part of the curriculum has value. Joan saw another side of the emphasis on time; omitted or submerged by this way of thinking about curriculum was the value of learning.

Earlier in her academic career, Joan's interpretation was that time must be used up or she would not be providing educational value (II:1180-82). Hidden in the time structure of a course were consequences for how a course was planned and delivered.

> But there were three, you know the typical three hours a week lecture and I came from a clinical setting, and I thought oh gosh, how am I ever going to fill all this time. Then I filled it, and you know what I filled it with, purely academic-type stuff, made it very academic. (II:1175-79)

As a reference point to determine the quantity of curriculum a course should contain, time had influenced her approach to learning. Relating this admission to how Joan wanted to modify her two first term courses, it was evident that she had realized that the curriculum does not have to be restricted by the parameter of time.

> I'd keep exactly the same hours, in fact I really think I could probably teach it in less time if I did that too, but I don't know how much less time so I just. . . if I propose anything it would be the same hours, so it wouldn't increase in hours but it would present the information in a more integrated fashion. (II:79-83)

Joan's rethinking brings attention to the fact that it is individual faculty members who make choices about the amount of curricular content covered in the amount of time designated for a course and how that time is used for learning.

Joan's references to teaching provided access to seeing other ways faculty interpreted time.

> And so I think now I am at the point where I really believe that more responsibility can be put onto the student and I have much more confidence of course in knowing if I don't use the hour, they can have the hour to study. (I:379-82)

Joan saw a connection between giving up total responsibility for class time and sharing responsibility for learning. She was also cognizant of the restrictive way class time was used for learning. Typically students were allowed to reflect "for five minutes on that and they'd better know it. It's sort of not logical is it?" (I:853-54). Going beyond Joan's question, time has become a criteria of assessment through the judgement of how much a student learns in the given time. Following Joan's example, change can be an opportunity to reconsider time matters in the curriculum.

Optimum Amount of Time for Change. For Joan, time was not only a dimension of the curriculum, but also a significant aspect of the process of change. That there must be an optimum amount of time for change was implied but not resolved when Joan talked about the two program changes she had experienced. The first program change occurred when Joan had just been appointed as a junior faculty and a recollection was the lack of time given to the process.

> One of the things that I felt was unfortunate about that process, it was done fairly quickly. . .it was almost it seems to me—my memory may not serve me quite correctly—but it seems to me we did it in a couple of meetings or so, it was very short. And also, it seemed unfortunate to me at the time. (1:29-32)

Joan saw that change as simply adding more curriculum requirements to the program. Meaningful change required more planning time. Yet with the present change effort, Joan commented several times on the extent of time it was taking for her department to begin the change process and to make headway. "And so we've sort of gone from one extreme to the other, it seems to me" (I:48-49).

Joan's present frustration with program change was due partly to the amount of time it was taking for the committee to formulate a plan.

> And so you know this has been going on too long. It was only suppose to be on hold for another year, you know. . . But I think it can be very positive. . . (I:1148-53)

Dedicating her own time to prepare a "brief" for discussion and then having the committee pay it little attention indicated to Joan poor and undirected use of time. When an outside consultant was brought in to troubleshoot, Joan agreed with the suggestion of a timeline for committee tasks. "You need to know where you're going and what times you're going to accomplish these things" (II:1120-3). This commitment would clarify the temporal boundaries, facilitating her role as a committee member. Perhaps Joan was hopeful that this solution would decipher the optimum time for each step of the process.

At the point I was talking to Joan, there was a plan for a department-wide meeting in the spring to make a decision about the proposed curriculum, but this did not seem to relieve her frustration (I:68). I sensed that the formal planning process was keeping her in suspended animation as an instructor. When she submitted a proposal for course changes based on her perception of the new program vision , the department "just kept saying well, we're going to go through a curriculum change, so I'm still waiting" (I:62-4). She had to restrain herself as she waited to improve her courses.

> I've held off on because of this anticipated change and I'm just debating now whether to put those before the council at the same meeting. Because if it doesn't go through then we're probably looking at least another year as you know. (II:55-8)

Later Joan bemoaned that she was "going to find it even harder . . . coping with hanging on another year before a change" (I:1126-27). Her morale was being affected by the time it was taking for program change to become action.

Time for Change. It was already evident that the dimension of time did not have a single meaning. When Joan talked about the "time for change," distinct but interrelated threads of meaning were also woven into this pattern. One meaning was that the time has to be right for curricular change to occur. Joan suggested that the program change, although an internal decision, was influenced by the profession and the wider society (I:76). Change was timely because of reconsideration by the profession of the orientation to training.

> Yes, so I think it was just time to change again. And I think also with different teaching philosophies, I mean everywhere people are talking problem-based approach to teaching. And I think all of that has made us look at the way we were teaching. (I:69-72)

This was as if professional permission had been given to go beyond content and structural change; Joan personally understood and accepted this directive. But she saw the department as a whole having trouble following through with philosophical change. The way for change had been paved, but the program was not ready to go down this road.

But Joan also knew personally that curricular change takes time. She attributed the philosophical shifts she had made to having the experience of teaching as well as taking the time to reflect on her teaching (I:476-77).[1] For other faculty members, this may not be the time to change because they have not been engaged in curricular rethinking with the courses that they teach. The issue is whether faculty can automatically come together, from different points of educational understanding, and be ready to change. Their lack of readiness is perhaps why the program change process has been so lengthy.

Joan's sense that the philosophical gap must first be closed was behind her request for department professional development.

> And I guess that's why I . . . I kept pushing that point home. We've talked about courses, and listed content and things, but what are we going to do with faculty development. Because you know, that really is a . . .a change in curriculum. And that's the area that I believe is, in my experience, left out. It's a tougher one to handle. (II:396-401)

Although Joan wasn't yet specific about what form faculty development should take, she acknowledged that planned intervention can decrease the time needed for faculty to change. She was pointing to the inevitability that when faculty members come together to review a curriculum, there must be a way to determine readiness for change and to prepare them to meaningfully address change. This would be time well spent.

Later Joan added a different perspective on the time for change. Job circumstances influenced when a faculty member was receptive to change.

> You know there's certain stages that everybody goes through— different stages. Sometimes you'll feel like you can take on more and you want a challenge more to this; sometimes you think oh no not another, you know, we're having a rough time, a hard enough time getting things going. (so I

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[1] This is detailed in the section of this chapter, *Change as Discovery* .

> think I'll leave that?) Yes so all that sort of stuff also plays a part. (II:779-84)

Individually, faculty members have a time pattern affected by present workload and pressures, their level of energy and motivation, and their career stage. Reflecting on her first year as an instructor, Joan admitted to missing opportunities to learn about alternative teaching because she was "so busy trying to cope with everything" (I: 1226). Although we did not pursue the idea of other career points and time for change, Joan recognized that curricular change may demand more time and energy than a faculty member may have to give.

Joan saw the time of year as an added factor affecting involvement. This certainly influenced department participation in approving their curriculum plan when it was finally in draft form.

> I think that the stage I spoke to you last we had developed a curriculum presentation to the staff. So we made that just in the spring and then from there we were to have a meeting with staff and present the proposal for curriculum change. I believe very few came to that meeting . . because it was holiday time. (II:14-18)

Joan reminds us that assessing the time for change must consider the cycle of the academic year.

Joan's personal difficulty was fitting in the time for department curricular change work. Understandably, the pressure may build to resentment when the time taken is perceived as unnecessary. "I think when you've got other commitments and things, and the committee takes too much time, I think then it becomes quite frustrating" (II:11-2-4). Earlier in our conversation when I noted the dilemma faculty faced in giving time to curricular change, because of the commitment of teaching on a day-to-day basis and dealing with research requirements, Joan's focussed on the time required for program redesign. She welcomed the time commitment for changing her courses and felt it should be underway. "That's why I think we should have started it already, before even the curriculum was finished" (I:213-14). Joan's comment points to problems inherent in a linear time structure, where planning time is preface to curricular action. Joan found it disconcerting to give time for change without any results for the part of the program where she had personal investment.

In Joan's experience, time showed itself as a multi-sided dimension of program and course curricular change. Her reflections about time raised considerations often left out of the curricular change process. They also pointed to a third aspect of change—movement.

The Movement and Flow of Curricular Change

Joan did not depict curricula in higher education as static entities which undergo periodic change. Instead, her references to two interrelated dimensions of change, movement and flow, speak to the dynamic nature of curricula. When she talks about movement she sets the state of inertia up against the appropriate speed and rhythm of change. Flow relates to connections between and within courses, the philosophical source of change, and the communication flow essential to the change process.

Being in a State of Inertia. What brought my attention to the significance of movement as a dimension of change was Joan's concern about the opposite condition, not moving anywhere with the curriculum. This thread has already been intertwined with the dimensions of structure and time; the following indicates how strong a sense it was for her. Lack of movement came up almost immediately in the first interview when I asked Joan if she had already explored the program's curricular ideas herself. She shared examples of how she tried integrating real problems into her courses through case scenarios. But once the department initiated program change, this curricular action stopped.

> Yeh, it's been good, it's really been good! But I feel that I'm stuck now, until we've changed the curriculum a bit, to do other things that I'd like to do. (I:267-8)

For Joan, doing a lot of work with her courses now was imprudent as they might have to be changed again once the new curriculum was determined (269-71). But since program change was initiated, it seemed the same ideas were just being rehashed. The curriculum plan had not yet gone beyond the committee to the larger department staff and nothing had been finalized. In other words, it was like the program was being kept in a state of inertia.

What Joan perceived stopping action was the process of program change. The message was "hang on, we'll get this done," referring to the accepted formalities of what they must do as a committee (I:1150). In particular, Joan sensed department resistance to any interim course change because "we're going through this" (1149). Earlier she had stated that since the program changes had still "not again taken off," she was "back in the same boat" as an instructor (272-3). Joan gave a rationale for accepting this position.

> What I was just saying to a colleague, just before I left to see you, is maybe what I'll try to do is start implementing some of these things. But then I've got to be very careful because I'm overlapping some of the areas that somebody else is teaching. If you don't do it in a coordinated fashion, and if others aren't also willing to do the interim change . . . (Then it kind of?) messes up things. (I:282-87)

With more than one instructor involved in change, Joan thought movement must be orchestrated. She was not aware that her concern with overlapping areas carried a very traditional tune about curricular content. Essential content must have a defined place and content should not be repeated. Neither Joan herself nor the committee had reexamined these assumptions in light of the thrust towards a new problem-based approach. So Joan has held back "stuff on paper to present to change"; it's just "been sitting there" (1150).

The Right Rhythm of Movement. Through images of inactivity, Joan brought attention to the lack of movement experienced in curricular change. The reverse seemed to be the desired state. In spite of the apparent standstill, Joan recognized some recent movement.

> There's been a sudden push in this process the last—where are we now—probably since just before Christmas or just after. There's been this. . . because our chair is finished his term and going on sabbatical, and we've got an acting chair next year. Now I don't know if that's the total reason for it, but whatever it's suddenly taken off like a jet just in the last little while. (1:125-30)

The movement of curricular change had been accelerated, but Joan did not see the increase in pace as entirely positive. Instead it was distressing because the vision of a problem-based curriculum was left behind (130-31). What Joan seemed to be asking for was more immediate curricular action which was thoughtful forward movement. It was not a demand for constant motion, because she also saw the importance of the opportunity to "stop and reflect" when "you do that with other people" (1040-42).

With her own course curriculum, movement had a different rhythm. Joan agreed with my interpretation that she was "able to try something out and think about it, try it out again" (1043). She didn't have the opportunity to follow this rhythmic pattern with the department as a whole (I:1043-47). With course development, there was also the sense that the reflective pauses did not normally obstruct the ongoing flow of change. She did excuse the past year as a temporary interruption when she said, "I slipped up on it last year and I will start it again this year" (II:330). Like weaving the appropriate rhythm of curricular change must maintain a steady ebb and flow.

Connections Creating Flow. Reappearing in different ways in our conversation, flow emerged as an important ingredient of curricular change. The idea came up at the beginning in Joan's description of the present program change. She had just come from a committee meeting devoted to assigning content to courses. Rather than starting with the existing curriculum, Joan thought change needed professionals outside the program looking at "the basic concepts" and deciding where to ideally put them so they "flow"

(I:113-4). Strengthening the program meant establishing the continuity of curricular content.

I did not explore this understanding of flow with Joan, but she tied the thread back into our conversation when relating her recent emphasis in her course changes. She was trying "different things. . .to change the flow" (I:236-7), particularly with the three foundation courses that are linked (238). To create better flow, she identified and taught the key principles, so each course appropriately led to the next. The courses became a truer foundation for the whole program (239-49). Joan's saw this solution as more organizational than content change (II:64). But on its own, reorganizing was insufficient to create the desired flow in her courses.

Change had the potential to breach the void Joan sensed in the program and her courses, the absent "flow" of learning. She desired "a smooth uninterrupted movement" within and between courses proceeding "smoothly and readily" (Webster's Ninth New Collegiate Dictionary, 1990, p. 475). The existing continuity was choppy, making it difficult for students to move from one part to the next. And when they advanced to a completely new term of courses, there were no bridges from what they had already studied. "We give them the message that one course is separate from another still, because that's how we see it and we develop it" (I:876-8). Changing the flow between courses would increase ease of movement.

Joan was addressing the flow of content with her plans for improving her first term courses.

> For example, the two courses that I'm teaching are very closely linked, in fact I match the lectures by week so that in one course I jive with the information in the other course. And the students become very confused in sitting an exam in the two, and I cannot use one common exam for the two courses. (II:64-9)

I connected with Joan's thinking when I responded, "they belong together—they feel like they belong together" (71).

> That's right, exactly. I could meld them very nicely and so that's been a problem and I'd like to just meld them. That's the basic reason. (73-74)

Staying with the allotted course hours, she would "present the information in a more integrated fashion" (82-83). Students "don't just learn it here and apply it here. You know you get the two mixing" (90-91). Flow was a matter of reconnecting related learning.

Joan reinforced the integration of learning later in the conversation (II:101-3). To "knock out the thinking that's instilled in students" of the discreteness of learning required knocking down the "course boundaries" (88-89). Joan talked earlier about "helping the students make those connections" important to understanding (I:503-4). She added, "Otherwise I think I'm wasting a lot of my time and they are too . . .if it's not meaningful" (507-8).

This thread of meaning for flow carries Joan's conception of learning—not bits and pieces ordered in the right sequence but an integrated process. But it was accessing the verb form of flow which clarified why having Joan's beliefs didn't automatically contribute to creating flow. Flow also means "to derive from a source" (Webster's Ninth New Collegiate Dictionary, 1990, p. 475). A program which flows has "the same point of origin" (p. 1127), a shared philosophy. Joan was aware of this.

> So if you're going to introduce a new philosophy of teaching, you want to implement it across the board so your curriculum's got that same flow. (II:419-21)

Although she thought a common orientation possible if "there's enough of a core of you that believes it and strongly believes it and you want to push the point" (893-4), Joan knew this was problematic in her department.

> When you've got a whole bunch of staff in one department and you're trying to run a program that melds, and there are different styles—because I don't think you can implement total problem solving and some people just won't feel comfortable. Is that not true? I can't see everybody fitting the same mold. . . (I:710-14)

Joan realized not all the faculty shared the same view of learning. Faculty being in different places of understanding was caused partially by not having "a feel for the whole curriculum." True for "many sessionals or new faculty," this partial perspective "makes it difficult to teach"(1016-20). Joan remembers the sense of incompleteness when she was a novice instructor and the consequent minor contributions she was able to make to the first program change. Joan did not comment on whether experienced faculty have a more wholistic understanding, but in my experience many instructors in a program know only their courses, others additionally know the ones closely related. Curricular awareness and action remains unintegrated.

Joan later envisioned what a department would need to have a more wholistic sense of the curriculum.

> I see this type of department as being. . . it needs to be a very cohesive place where there's free flow of ideas and there's free exchange of ideas, sharing of ideas. (I:1022-24)

There's a kind of yin and yang with Joan's phrasing; the combination of "cohesive" with "free flow of ideas" juxtaposes the state of unity with independence of thought. If you play with this image, its meaning expands. In the process of curricular change, one aspect of the dimension of flow means to be unified at the source. Continuing her thought from above, a strong core pushing the point "can stay solid," but "it depends on how many . . .sort of fall into the other mode of thinking" (II:895-97). This happening would be evidence of lack of unity. But unity has to be such that different thought can still emerge from this center. Joan's department was not unified nor was it able to really accept new views of learning.

Improving Communication Flow. From Joan's perspective, faculty isolation contributed to the lack of connection in the department. This was partly due to the nature of the job.

> It's easy to do anyways, just get into your own teaching and research I guess. Yes, it can be very isolating. (I:1269-70)

Days have gone by when Joan would "not have contact with anybody and others would be doing the same" (II:1203-4). This sense of physical and social isolation was compounded by inadequate communication in the department. Joan has had many faculty, particularly sessionals and new staff, "coming to me to say 'What do you do? I don't hear anything'" (I:1021-22). Joan also noted the isolation of faculty working on different phases of curricular change.

> You know, one of the things that is very evident is all these great big projects haven't worked, and part of why they haven't worked is because. . .a bunch of people get together and decide what has to be changed and then they give it to the people who have to put it into action. There's no talking between the two. (I:1052-56).

Joan emphasized several times the importance of communication to department unity, to teaching in the program, and for the interchange of ideas required for effective curricular change (I:560-3; 1009-13).

> I feel that there's not really good communication between instructors to take the curriculum through a flow. And I don't know how you develop faculty in this type of process. . . it concerns me that we're going to come out at the end of this and we're going to say that it's all going to be problem-based, but no one knows how to teach in a problem-based approach. (I:179-86)

Although the solution did not appear straightforward, Joan knew the flow of communication required opportunities for faculty dialogue. "You and I need to communicate and try to, in the way we speak—you speak about my course and you speak back about your course—to understand" (II:444-6). Although she addressed the formal communication of meetings, Joan pointed more to the value of informal talk. The satisfaction derived from changing her curriculum and from teaching was very much associated with “talking, sharing ideas, brainstorming on stuff” (I:1028-31). She cited the writing of a textbook with a colleague as an example of a curricular innovation precipitated by “a coffee discussion” and developed through challenging dialogue and compromise (II:1230-6). A point of real discouragement for Joan was the loss of staffroom space. These clues all point to “collegial interaction” as the missing link for unity and flow (II:467). And Joan’s felt urgency for faculty development may have been her way of forging that link (I:1081-6; II:728-29).

Spatial Dimensions of Change: Distance and Direction

At both the program and course level, Joan's experience was often qualified in spatial terms. For instance, Joan showed that distance and direction matters in curricular change. The distance concerns were being too close to the curriculum, making headway, and closing the distance to change.

Too Close to the Curriculum. The perceived weakness of the curriculum committee was attributed to the member's lack of distance from the curriculum. “It’s been really frustrating at times, really really frustrating. . .I think we’re all too close to it” (I:85-88). Joan thought it was even more difficult now for faculty to back away because “with restraints and cutbacks people are very worried about their own areas that they’re teaching” (94-5). Closeness caused nearsightedness, only being able to see and know what’s close. So starting from scratch to reorganize curricular content was almost impossible “because we’re too much in it” (110), too locked into the present organization. Joan’s solution did not expect faculty to be able to move away on their own. "One of the things I've felt as we moved along is that we almost" need a facilitator (I"86). In the next breath, she modified this to be more certain. "We need a facilitator!" (87) Joan was assuming that an outside person, distanced from the curriculum, would have a broader view necessary to facilitate positive change.

Joan did not see the other side of "close"—to "have no openings" (Webster's Ninth New Collegiate Dictionary, 1990, p. 250). Considering this meaning, the required distance for change would not only be the ability to really view the curriculum, but also to be open to other points of view. Joan hadn't recognized that any individual can have a closed view of his or her own or another program's curriculum.

Measuring the Distance. Joan's description of the experience of change was not all negative. But her assessment of positive change was moving forward a noticeable distance. There were times when Joan felt like the committee was working well, "where you think you're making headway and then you get frustrated again" (II:1115-16). Joan wasn't clear on the measurement of positive distance, but I sensed from her discussion that regular readings of how the committee was doing was not part of their change process. So how would they know whether they have moved anywhere or if they have remained in the same place?

Too much distance was a disadvantage with faculty understanding of the curricular change process. Joan admitted, "None of us are that familiar with it" (I:91). For curricular change to work, knowing how to change had to be within reach. Not only would a facilitator have a more panoramic view of the curriculum, Joan expected an outside person would be able to make the process more accessible.

Closing the Distance to Change. Behind these expectations was another meaning of distance. Faculty members in Joan's department were perceived as not close enough to trust each other, their own process, or their ability to examine whether they are in fact getting anywhere with curricular change. Brought out in the discussion of flow, Joan saw faculty isolation, poor communication, and few opportunities for dialogue as contributing factors. At the end of our first conversation, Joan asked me what I would do differently based on my experiences and avidly agreed with my new thinking.

> Related to working with a committee and planned change, I think I would really ask that we back ourselves up before we get into the task and deal with how we are going to work together (Yes, yes)—which is really your idea of framing again—to try to get some kind of contract or commitment together of what it is that we want to do and how we're going to do it (Yes that's right). Almost you know the idea of agreement (Yes), what agreements are we making (Yes). Because I think we all got really stuck going off on our own little world. (I:1260-67)

Stopping to regroup would help to close the distance so faculty could talk about the curriculum, their visions, and discover what works for them to realize desired change.

Reversing the Direction of Change. Additional perspective on curricular change results when you consider the spatial dimension of direction. One sense of direction which Joan used was forwards and backwards.

> But the thing Linda that I'm finding the hardest to deal with is that we did take on a problem-based approach. We talked about breaking down course boundaries type-idea, integrating materials, and I don't see any of that. I see us going back to courses with solid lines, with three hours in each week, with you know, the traditional administration. (I:145-50)

The department started with a vision which was not realized in the decisions made. "Purely, we've been stating it, that philosophically we should be doing it" (173). Joan agreed with my interpretation that the "dream list" seemed to have been lost (120), reversing their direction.

Without a formal department philosophical statement, Joan was sure "we're going to get back to where we are" (179). Direction was being clear on where you are going together. In the second interview, Joan worried that it wasn't only a matter of setting the direction that holds the course.

> I think if there are enough of you, but I think it depends on how many sort of switch and, you know, fall into the other mode of thinking. And if that happens . . . you go on the other track. You just have to have enough people committed to it. (II:896-7)

She realized direction was also faculty maintaining the commitment towards curricular change they set out to make.

Guided Off the Path. Joan perceived two interconnected forces influencing the change in direction, the department chair and the curricular givens set by the institutional administration.

> Well I think at times—other people may see it differently —but our chair is chairing it, and I think he oftentimes will bring us back and say we can't do that, you know, and I think sometimes that has guided us very much. (1:164-66)

The chair's authority to redirect change was not through coercion to follow a different path. Instead, the constraints of the institution were held up as a signpost for the way to go. "We fall right back into the administrators' set of guidelines" without pushing or questioning them (I:154-57). Change therefore was directed more by the way it's been rather than the way the department wanted it to be (I:168-69). Joan added in the second interview that the chair was "thinking in a different mindset and his mindset is well how can we implement this" (II:829-30). They thought they were following the same route, but he had a different direction in mind.

Assuming the Direction for Teaching. Joan brought attention to another aspect of curricular direction.

> I think what happened when I first came to teach, there was no direction whatsoever. And when I've asked for direction—it was not often—because the comment that came back was "You've got academic freedom. We can't tell you what to do." So in university settings, you probably know, there isn't—there's more than there use to be—but there still really is a lack of guidance in terms of teaching. (I:358-64)

Neither the department nor the present curriculum seemed to provide direction for the teaching role. With experience, Joan became more secure with the content of her own courses, but she wasn't as sure of going off the beaten path in her teaching methods. She compared herself to a faculty member from another program who had recently initiated an integrated, inter-disciplinary course. Joan thought this was "brave, taking that on and trying that " as if this person had set out independently, without direction (II:806-18). Postponing the submission of a proposal for making her own courses more integrative, Joan was hoping the new program curriculum would provide that direction. With her compliance, she really assigned the power for granting permission for course change to the program curriculum.

Yet Joan's description of her own course improvements actually put the assumed sequence of curricular change, from planning to curricular implementation to evaluation, into question. The direction of change in reality was not congruent with this order. Change, in fact, may take more than one direction. As this realization ties into a different pattern in Joan's tapestry, it crosses our path again.[2]

Dimensions of Measurement: Area, Volume and Depth

Other spatial qualities surfacing in Joan's understanding of her experience had a number of contributory meanings which established them as dimensions of Joan's curricular tapestry. Area and volume came into the picture as she talked about what in the curriculum was changing and how much it was changing, as well as how it was changing. The notion of depth emerged in our conversation in reference to the layers of curricular change.

The Size of Change. Joan perceived the program as composed of areas of teaching. She believed that faculty should have already been making changes in their own courses "because that's your familiar territory," rather than changing "everything all at once" (I:218-19). Change to the whole program became too big of an area for faculty to comprehend, whereas change to their own areas would be manageable.

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[2] See *Experimenting with Change* for Joan's examples of course change.

But course change had to be in consort; if one faculty operated independently Joan worried the consequence would be "overlapping some of the areas that somebody else is teaching" (284). From this view, the curriculum was a large area with discrete parts fitting together like a jigsaw puzzle. If the contours of pieces were changed, the puzzle would no longer go together. Remember that Joan also advocated for overcoming the "course boundaries" (I:591). As explained in an earlier section, knocking down boundaries was required for integrating the curriculum, and it was part of Joan's approach to integrated learning for students. Changing the pieces while still trying to maintain the design of the original curriculum puzzle seemed to be an irreconcilable dilemma Joan saw the program facing and not resolving.

Filling up the Curriculum. With course curriculum, Joan was able to attain some harmony between change and her beliefs about learning. This orchestration also had spatial overtones. As a beginning teacher, she had perceived her curricular role as filling each course. Comparatively, each course then had "a lot more detail"; she would just "pack it with information" (I:308-9). Assuming the responsibility for the time allotted for a course drove her "to pile things in" (371). In fact she was contributing heavily to the general program problem of overload. The consequence was the inability of students to apply their course learning in the next term. Using her courses an example, Joan explained that it was normal to have students move to a followup course dealing with "exactly the same concepts, except you now add a piece of equipment to it or a slightly different orientation" (567-68). The instructors reported that students did retain what they had learned in spite of the repetition, the application practice, and the examination success they had received in the preface course. Joan was still concerned with the issue.

> Are we adding so much other stuff that they're just getting so bewildered and confused? Sometimes I wonder if that's not the problem. (I:574-6)

Attention to this problem, as well as how students were reacting to her courses, caused Joan to reflect on her own undergraduate experience.

> Well it's incredible as I look at it now— and I remember it. In fact one of the courses I'm teaching now, I was taught by a colleague. And when I went through it I remember thinking, "I don't have a clue what's going on here and I don't know how I got through with an eighty something.". . .And so I thought, why was it so tough? (I:493-499)

As a learner, Joan hadn't made the connections that were important and knew it had something to do with the amount she was required to learn. But reduction of content was not the answer.

> But now I certainly, if I was to look at the content now, . . I've got probably the same amount of content, but I'm teaching less volume in a sense. Does that make sense? (I:314-16)

Joan realized her curricular emphasis must change from quantity of information and details to quality of essential concepts. As her courses became less dense, what was important for students to understand became more visible to them, and to Joan. The groundwork prerequisite to knocking down the boundaries and integrating the content of these courses had been laid. Joan's example shows us that curricular space is filled not just by the size of the hole (sic: whole), but according how you view that space. Her view at the course level had shifted from the department perspective of areas and amount of learning to integrated learning.

Layers of Curricular Change. When I checked with Joan whether the committee's struggle was because what they were trying to do was more difficult to do than making structural changes, Joan's reflective pause was followed by an insight into the depth of change. She thought that philosophical change was just "another layer of curriculum change that you should deal with" (II:600-2). It may not be "truly harder" but just one we don't know as much about; faculty were more familiar with other "layers." "We talk about course content, length of program, overall curriculum, quite easily" (627-28). She clarified that this assumption may be based on her own lack of knowledge (606-8).

Imagining the tasks of curricular change as layers coincided with the meaning of depth—depth refers to what is below the surface and how far below the surface (Webster's Ninth New Collegiate Dictionary, 1990, pp. 341-2). Joan also recognized that the layers involved in curricular change were at different depths.

> In fact I would even put the course content and everything here and then the faculty development as two things that are up at the top and you might break these down, I don't know, and put something in between. (669-671)

Some layers were not as close to the surface of Joan's or the department's understanding about curriculum (II:649-50). In the sketch she drew in the margin of the interpretive summary, she identified the deeper layers.

> So I was trying to layer things here . . .There may be even more layers to it but I took sort of the hard course content, like the program overall curriculum in one layer, and then I tried to layer it again to active learning, teaching philosophy and change. (654-58)

Relating this layered image of conceptualizing change to her own teaching, Joan presented a condensed version of the philosophical layer and the change in teacher-student relationships.

Submerged Under Curricular Language. I commented that perhaps the philosophical layer is harder for a department to get at because they're not thinking "okay we're talking about this layer" (662). All the layers are subsumed under the term "program change" with no differentiation of the depth of change. Joan added, "And it's too big. It encompasses too much to think of that way" (II:667-8). Using this framework to think again about the program change, she made new meaning with the difficulties.

> I think that's where we. . .well just from my experience going through these last two changes here, I think that's what we did. We totally left this out. And then I don't think that we merged the two. (II:676-9)

This helped her to understand why faculty development kept getting "pushed to the side" even though she reiterated its importance. Joan concluded that the committee needed a way of seeing all the layers of change (684). So far the water's been too murky. Taking this one step further, what would help faculty members be able to see right to the bottom of change would be adequate language to recognize and talk about the layers of change.

The Feeling Dimension

With structure, time, movement and flow, and the spatial dimensions of distance, direction, area, volume and depth, Joan's tapestry has form which appears strong and vibrant. Such works of art also exude a sense of feeling. In Joan's experience, feeling was not just a response to change but an equally valid dimension of change. She differentiated between feelings associated with the program change and feelings about changing the courses she teaches.

The Feelings of Program Change. Joan experienced a range of feelings during the program change, some which have been mentioned. At times she was "very frustrated" with the lack of action (I:85; II:1104, 1150), distressed about the direction change was taking (I:130), and "doubtful" about their success (218). Having work she had done for the committee put aside and "never discussed" had a personal and a social consequence: her ideas were not heard and she was uncomfortable not being able to give her contacts feedback about their input (II:1130-4). There did not seem to any way of "sensing" the feelings in the committee and faculty members had to deal with this dimension on their own. But the feelings don't go away; they are woven right into the experience of program change and therefore influence the progress and the outcome of change. They may also indirectly affect teaching.

When the program change stalled her instructional improvements, Joan was aware of the impact on her job satisfaction (I:289). Sometimes she found the experience almost debilitating.

> Because then I found myself saying "Well gee" and you sort of lay back and then you get frustrated just not being able to get ahead. (295-6)

Contributing to Joan's disillusionment with program change was her past success with course change. "So it could be very positive" (II:1141); she knew how satisfying it could be to get into action (1144-45).

The Tone of Course Change. When Joan talked about course curricular change, the tone of feeling was much more positive. She stated that she's "been pleased, really pleased" with the changes she has made and what she has learned (I:301-2). This learning was partly personal.

> I've sure learned about myself, much more . . and I'm not sure if that's—yeh I suppose that's curriculum change, and teaching generally— I think it makes you discover a lot about yourself, the way I learn. It's given me tremendous satisfaction. (I:984-7)

Joan compared the personal growth from her experience of program change and course curricular change.

> So these are my own personal curriculum changes you're talking about? Not the general curriculum change that's going on? Because that at times has been, you know, different. . .I think it's made me certainly discover how I learn . . .far better; it's been very insightful in that way. (I:991-5)

When I queried that this was also a lot of effort and asked her whether it was worth it, she emphasized "Yes, it is worth it, it is worth it" (1003).

Joan made two references to the downside of course change. The first was after she had reviewed the program change and I asked her to switch focus.

> I have to reflect. It probably hasn't been the best year for I feel like it's . . . been a lower year in terms of my teaching. You know how you get good years. . .if you would have asked me last summer it was really an up sort of end-of-the-year. (I:228-32)

For Joan the difference this year was the relative lack of attention she had given to improving her courses. But as she pondered on what changes she had made, she revised her assessment slightly, "No, no even this year it was good" (236) even though not as extensive. A second downside of change was associated with others' responses to change efforts. Negative student reactions and lack of department support were "part of the pain of doing change" (I:643). But with experience, and particularly if recognized publicly for your instructional innovations, Joan thought you gained the "confidence then to be more daring" with change (1173-7). Because course change had occurred over time, with periods of success, Joan was able to find more balance in the feeling of change.

A Multi-Dimensional Design

To depict curricular change at the program and course level, Joan has demonstrated that dimensions, in addition to the traditional concerns of content and structure, create a fuller picture of the curriculum and the process of change. Curricular change occurs in time and has temporal considerations, is not static but has movement and flow, takes spatial form with distance, direction, area, volume and depth, and always is coloured with feelings. What helped bring these dimensions of change into view was the juxtaposition of Joan's experience of program change with the sense she gained from voluntary course change. Tracing the threads of meaning of the latter experience to their source brings a second distinct pattern into focus. This pattern depicts Joan's first-hand understanding of how teaching and curricular change go hand in hand.

Learning by Doing

Joan's story about voluntary course change tells not only about the nature of the change process but also the program approach sought by the department, a problem-based curriculum. Insightful meaning emerged from both how she talked about change and from the actual changes made to improve her courses. Some of the threads of meaning intertwined with the dimensions of curricular change; the parts of our conversation highlighted here merge the threads into a central image showing the faculty member as an active curricular agent, experimenting with, solving problems, and discovering change.

Experimenting with Change

Joan's course curricula have changed since her first term of teaching. These identifiable changes came about through repeated trials in practice. But the results of the experimentation didn't completely show up in the formal course curriculum.

Trying Change in Practice. Early in our conversation, Joan switched from describing program change to relating modifications of her own courses. She qualified her process as one of experimentation as the following example illustrates.

> I've done some experimenting with bringing people with disability in, but not so much of that as using simulated patients, or using the students as simulated patients. Giving them the case scenario and tutoring them on how to be the patient, half the group, and the other half be the therapist examining. (I:256-60)

She described "different ways of experimenting with this" including alternatives for involving students in solving the problem (663). With no firm plan in mind to implement in the classroom, a tentative idea was fine-tuned through repeated classroom trials. She agreed with my interpretation that "there's no one answer right off the bat. You need to go in and try a couple of things and then see if they work and shift them again" (I:706-8). Although Joan had not identified this as curricular work, it became more evident as we continued talking that she was not only adjusting course content, but also making a major modification in the learning process, both “officially” part of curriculum.

In the second interview, I asked Joan to share other changes not formally part of course curriculum prior to trying them in the classroom.

> Another example of experimenting. . . okay two other things I suppose. One is on evaluating myself, by having my students evaluate me and my teaching methods. And the second would be trying to give the students a good global understanding of the process which we're using or the sequence of coursework that they're getting in the program, to be able to then appreciate what they're doing presently. (II:201-7)

Following with a more detailed explanation, Joan clarified the importance of each starting with the latter addition. Whereas previously students did not understand the relationship of the content within and among courses, providing a visual framework helped the introductory course be a true foundation. "So I experimented with that. And I found that really successful" (II:243-44). She described the approach as she used it this year.

The second change, instituting mechanisms for regular instructional evaluation, was initially Joan's solution to the lack of connection between students and particular content learning. Experimenting with different tools to elicit feedback, she found out "what else I need to add to have them understand why I'm doing something and what the purpose is" (288-89). Once the feedback cycle seemed to work effectively, she adopted it as regular practice, making the change now a permanent curricular fixture.

A Paper Version of the Real Curriculum. Like other curricular modifications Joan made, this change evolved through efforts to improve the actualization of the curriculum. "It's part of my courses now" (257). Later when I asked her if the feedback process was now written in her course syllabus, she responded, "That's it, that's the other thing that should perhaps go into my course outline, something that I may do from time to time" (II:335-36), adding, "I think generally if you were to look at my course outline, it's a very cold list—list and list and list" (II:346-47). Joan opened a curriculum secret. The true curriculum of program courses comes alive in the classroom through experimentation done by real teachers with real students.

What's on paper is like a sketch of a tapestry. If the sketch is the original plan for the tapestry, it may be quite unlike what emerges as the weaver works new yarn into the patterns. If the sketch is a drawing of the weaving as it is taking form, it may be "getting warmer" yet still not be exactly how the tapestry appears after the weaver has been back on the loom. A similar relationship could be made between the report of a science experiment and what occurs live in the laboratory; what's written on paper can only be the best description.

Not only is the course syllabus an incomplete picture, it "really doesn't say how I get this stuff across or anything like that" (373). Joan gave a clue to the source of this well kept secret.

> We have in our faculty standards. . . for course outlines a standard format for them, and I think that even further clouds or hides what the true curriculum is in a sense. (II:359-62)

Using a standard format is like fitting one's tapestry design to how someone else has prepared their loom. The weaver either conforms to the warp and the pattern settings, modifies how they work with the framework, or changes the warp. If the limitation on course curriculum is an institutional or faculty requirement, it could be lessened by the instructor experimenting with how the curriculum can be presented on paper within the guidelines; Joan was beginning to do this "a little differently" (371-75).

Problem Solving in the Curriculum

Problem solving was becoming part of Joan's curriculum in a number of ways, directly and indirectly. Our conversation wove these threads into view in this pattern and connected the meaning we made to possibilities for a process of change which would facilitate program change to a problem-based curriculum.

Participating in Real Problem Solving. Incorporating a new instructional strategy was evidence that Joan was adapting traditional courses to a problem-based curriculum. I sensed she had not made this connection so I asked her about it.

> So in essence what you're doing is bringing problems that they would eventually face in the clinical practicum (Yes) and in the job (That's right) earlier into the learning process. (I:262-65)

Because clinical experience in the program is postponed until students have the knowledge base of first year courses, Joan's intent was to encourage practical learning and practical application of course content. But how she went about it also integrated problem solving as a learning process. Occurring simultaneously to the department program change, Joan's exploration of problem solving in her own courses was not discussed with the committee.

Joan was also using a problem solving approach to curricular change. When she identified a problem with one of her courses, she made a tentative change to see whether it would be an appropriate solution. This worked best when she communicated to the students what she was doing.

> But the other thing I do, I really tell them if I'm trying—that year was a really good one for telling them, I was very good at telling them "this is an experiment, I haven't done it before." (I:676-80)

As described above, the experiment was followed by collecting student perceptions of the change, most often in a brief written form (II:279-82). Then Joan would "just add up the numbers of who responded to this question" determining "what were the suggestions for change" (280-81). Compiling the data, sharing the results, and taking appropriate action completed the steps of problem solving.

> I'd spend five or ten minutes going over it, showing them the breakdown of what they'd thought. And then I'd say what I'm planning to do next time. (I:678-80)

Joan would further modify the course change she had made, if it was possible to do so.

Joan soon adapted the feedback process as a tool to keep in touch with aspects of the curriculum already in place, particularly if she sensed a technique had not worked this time or content was poorly presented.

> "This is what you told me and this is what I'm going to do next time. Thanks for the feedback." Or "I don't agree with this particularly but I appreciate your point but I still think it's valuable to do such and such because of this reason." (II:269-86)

Adapting the process to fit the learning situation, curricular problem solving became a participatory process. Joan knew she was "trying things with them" (I:700), not to them.

I wondered and asked about about the outcomes of the solutions she had tried. Joan's immediate response considered student perceptions of her courses.

> I didn't do a little test specifically to see if it changed anything, but you get a feel. The course evals I find really, I use the course evals in that way. . . (II:257-9)

Experimenting and attaining ongoing feedback seemed to have a positive effect on the summative evaluation of Joan's courses. She read the ratings as indicative of successful change.

> Your course evals can come out terrible if you try new things. It can, I think, it can really kill you, but I think . . .things came out well. (I: 691-4)

I'm not sure she was comparing these results with previous evaluations of her courses or relating them to my experience, but there definitely was a sense that Joan had gained a new sense of strength as an instructor through including students in curricular problem solving.

Besides good course evaluations, there were other beneficial side effects of taking curricular problems to the students.

> So I think that really pays off, because they see that you're listening, if something didn't go well. First of all they know that you're trying something new and different, that you're going to listen to what they think of it, and then you're going to take that and share it with them. (I:680-85)

This active role in problem solving improved Joan's relationship with her students. The feedback process also provided an opening to give the students a say; they "voiced their beef because they may have a legitimate beef" (II:272-3). What Joan was talking about was sharing power that traditionally stays with the instructor. She gained strength through giving up power.

A third perceived value of Joan's curricular change process related to students gaining problem solving ability. I checked this out with Joan in the second interview.

> They probably do some different kind of thinking while they're doing that voicing. (That's right too.) So there's another layer of thinking about the activity. (That's true.) (II:275-77)

It was possible that students' cognitive abilities were fostered through the process of giving input on an instructional problem. Also part of "real" problem solving is realizing that there may be more than one solution and you can try again.

> That helped me, my experimenting, because I did quite a bit of experimenting. That was one of the keys that made, because . . . And when they didn't, that showed the students that it's okay. (I:690-5)

Finally, I also had a hunch that problem solving became an outcome in another way.

> What you're really doing is you're. . .you're trying something out, getting feedback and then talking about it. It's problem solving, it's part of problem solving. So you're modelling that at the same time. (II:295-97)

Joan paused then responded, "That's true" (297). She was living problem solving in the classroom.

No Final Solution. So far the threads of meaning in this pattern of Joan's tapestry combine to present an image of a faculty member approaching curricular change at the course level with a problem solving perspective. Joan first sensed a problem with a course or courses, paid attention to the actualities of teaching and learning, experimented with a solution, and then assessed the outcome of the solution. But there was always the "next thing I'm trying to grapple with, put my fingers on" (I:565). Curricular change from Joan's problem solving perspective did not have a final solution.

Change as Discovery

It was apparent that the change process was not a linear one with preconceived plans, but in Joan's experience and words, one of personal "discovery" (I:462). "It's not formal coursework that I've done or anything" (II:138). Joan attributed her curricular evolution partly to "having the experience and time to teach" (I:475). "Being able to reflect back on" her teaching as well as her own learning experiences was the corequisite to her discovery process (476). What was discovered by Joan over time were understandings about the subject matter, about her philosophical beliefs, and about teaching and learning.

Reflection on Learning and Teaching Experience. Joan's starting perspective of teaching was filling up the curriculum. (I:368-73). As noted in the section on the dimension of time, she took a very "academic" approach to teaching and learning and her courses were loaded with content (II:1179-80). Reconsidering the difficulty of her undergraduate courses and reliving this with her own students led Joan to question her assumptions about knowledge (485-9) and her presentation of content (501).

> I think it was really my gaining far deeper insight into how to really grasp information or concepts to learn, I guess. I don't believe that we're ever taught, in school anyway—least from my experience, my own personally plus seeing others. I was sitting next to a kid on a flight back from Toronto who I thought was in grade seven and ended up being grade twelve. I started to help her with her essay on the plane. . .and realizing, I reflected back into school years. You know how they tell you to do an outline for a paper, and I'd never do the outline. I'd always do the paper and then write my outline. But now I know the reason for the outline. . . The thing they leave out is you have to gain a grasp of your subject area first before your outline even goes down. (434-442)

This experience reminded Joan that she had gained a deeper understanding of how the "matter" of her subject fit together. As she kept teaching an area she became "more and more familiar with it and I realized what bits can be put together that are common and that can be given to the students in a very broad sense, the base that they can problem solve from" (II:139-40). Experience and reflection enabled transition from teaching "the nitty-gritty stuff" to making the framework and the essential concepts evident to learners.

Many of the changes made to her courses were examples of how Joan began to see teaching and learning "through different eyes" (I:477). But the educational beliefs were also discoveries.

> Some of it's very very personal. I know it is. . . Of course you're influenced by your environment to a certain extent, but no, the real philosophies I've come to I guess on my own. (I:546-8)

Joan's approach "evolved over time" to being "more practical and more sensible" (I:1181-2). As already described, she moved away from lecture presentation to a problem solving orientation with case studies and simulations. Underlying this shift was Joan's questioning of the "formal structure of education." She reconnected with "how people used to learn trades or professions years ago when they apprenticed" and the fact that "they learned on the job essentially" (II:153-56). A more practice-based curriculum resulted in immediate improvement in student understanding of course concepts.

> And then I take them one step further with just a question that they've never been asked before and they can answer at this stage. Why can't they answer it when they get out there? (572-75)

Carryover to second year was still poor; Joan's discovery process had a new challenge.

Rediscovering the Connection Between Theory and Practice. Joan revisited her two first term courses where her initial curricular design separated theory from the application of the content area. As described earlier, she initially responded to students' inability to relate theory and application by carefully coordinating the lectures (II:66-67). She has since "come around to seeing" learning "even more globally," more wholistically (119-120). "So it has been a transition" (121). At the time of our interviews, Joan was considering a more integrated approach to establish curricular flow. She predicted that students would then "integrate a tremendous amount of things," a far stronger learning base for professional practice (160-63).

Joan's efforts to bring real experiences into the classroom and her goal of integrating courses were both developments in understanding that theory makes the most sense when it emerges from practice. Although Joan admitted she didn't "know the formal words" (II:168) to identify her curriculum approach, I think she had taken a big philosophical step in uncovering the artificial separation of theory and practice. Inherent in Joan's continuing discovery was a questioning stance towards curriculum and instruction.

Rediscovering Responsibility for Learning. Another shift in belief was behind Joan's changing role in the classroom.

> I'm not doing as much demonstration but I'm getting the students to do their own learning and problem solving. So I'm not up there demonstrating all the techniques and verbally describing individual peculiarities. (I:320-23)

At another point in our conversation, she explained her design of simulated learning experiences "pushed" students to find out what they do and don't know (671-72). Joan was thinking differently about responsibility for learning. This shift was also evident in other curricular efforts. Joan identified "the biggest thing I've probably done in my teaching" as the recent writing of a textbook and accompanying workbook aimed at encouraging students to "learn by themselves" (325).

I heard an even stronger version of this belief in her positive impressions of an integrated seminar she attended where students were completely in charge of this component of the course (893-904). Joan had been involving students in giving regular instructional feedback, but was aware that her curricular approach had not reached the optimum of shared responsibility.

> I think we don't do them a favor when we don't give them the responsibility. I think that's what I see. And this year—and it's of course different with different groups and it's different with the way you react with that group each year too, so there's a whole lot of factors—but I think that giving them the responsibility makes them think more. I think anything to

> take teaching out of the passive mode. . .and that's a tricky thing. (II:1182-88)

The discovery process of how to turn more responsibility for learning over to students, particularly a large class, was still in progress. "That's the challenge but there's got to be ways" (1200).

Self-discovery. Merging with Joan's discoveries about subject matter and her changing philosophical beliefs were discoveries she made about herself "in the process of learning how to help students learn" (I:382-9). Stopping to reflect, she decided the "personal" part of curriculum change provided "tremendous satisfaction" (985). She focussed on how her involvement led her to "certainly discover" how she herself learns (994). "It's been very insightful in that way" (995). In other parts of our conversation, some of these insights were used as lenses to view the learning experiences of students. This was one example:

> It just makes me cringe now when I go by any room and I hear somebody talking entirely. It just doesn't sit right with me, when I think about how I learn. (416-18)

Awareness of her own learning style related to changes made in her role in the classroom. A later statement showed Joan was being thoughtful of student learning, not just operating from a new set of biases.

> I have to be sensitive to the others who learn verbally, you know, from hearing better than they do from seeing. (II:641-43)

Joan perceived a sequence in her discoveries from personal awareness to further understanding of learning to improvements in teaching.

> Every teacher has their individual unique learning style and that I think translates into how they teach too. As I said before, I started to discover really how I learned and then I used that to teach students. (II: 638-40)

Joan had admitted earlier that she thought her students really suffered until she began to realize what she was doing as a teacher (I:816-17).

In summary, changing her approach to teaching and learning was a developmental process evolving from Joan's self-discovery. The reverse of this is also likely true and necessary. Anytime faculty members make course or program change involving a philosophical shift, this change requires increased self awareness and change in one's teaching self. This was one of several meaningful discoveries that Joan's experience contributed to our understanding of curricular change and, in particular, change from a traditional curriculum to a problem solving approach. At this point we diverted our conversation to the ramifications of this connection for program change.

Problem Solving for Program Change

For Joan, the ends of the department program change had been left untied. As we talked about seeing the program change process as problem solving, both in the practical sense of resolving issues in the curriculum, and also in the social sense when conflicts arise between the participants in curricular change, we made sense of how to tie off these ends.

Seeing the Change Process as Problem Solving. The idea of approaching program change as a problem solving process emerged initially in our first conversation. Joan posed the question: "So how do you bring in a new curriculum and have the faculty implementing the philosophy of your change, the teaching philosophy" (I:719-21)? My response suggested that "what people need to do is go through as a group what you have found as an individual" (725): reflecting on what is not working, identifying solutions, "and starting to experiment and move forward" (726-9). Thinking about this, Joan wondered what would be needed to "coordinate a group to do that" in a higher education setting (731-32). I suggested a "shared meaning for problem solving" and "a commitment to start using that frame" (741-42) would be a starting place.

Making an interpretive leap, Joan began to reframe their program change as problem solving.

> When you say actual problem solving I don't know if it's curriculum, because you see. . .Well it is, you see there's been a couple of things. . .ah, now I'm thinking. The couple of things that probably started this curriculum change—you asked me that first and I couldn't quite put my finger on it—one of them was that the students aren't in the clinic very early on and we see that as a big problem. (I:748-53)

The department recognized that the quality of student learning was affected by the lack of practical experience in the first two years of the program (754-7). A second related problem was the delay in teaching the problem solving component of the curriculum until a third year course. Then Joan connected the third puzzle the committee was trying to solve through curricular change.

> So those are two things I think that were major. . . Plus we have one year of the program, one term that's particularly stressful for students. It's got too many hours. (I:762-65)

Joan agreed with my summary that "as a group you already have done that . . .looked back and said these are the problems, these are the missing spots, these are the things we want to make better (767-69). We realized that what the committee hadn't done was acknowledge that curricular change could be approached as a problem solving process (767-782).

Embracing and Solving Conflicts. A different part of our conversation brought up another meaning of problem solving related to program change. Joan had expressed discomfort that she's been the one "harping on about" the need for faculty development to further understanding in the department but has reached no agreement (II:729). I had just been reading a new source that said "we need to embrace conflict and talk about it" (737-8) so I suggested that her stand could probably be facilitative of change. This made sense to Joan but she qualified the nature of the conflict.

> I think you're right and um. . . you do need conflict because it challenges you, but not just conflict, it has to be positive conflict. (743-45)

Conflict would have to result in learning new things which would help a planning group solve the problem they were addressing (753-7). We were talking about the problem solving approach to conflict resolution being an important part of the process of curricular change.

The end of this part of Joan's tapestry shows a flaw in curricular change practice. A department can be quite out of line itself from the design created for its students as well as the parts already woven by individual faculty members through their process of Learning by Doing. To prevent this, it would be important to not only keep in mind the curricular vision, but also to make earnest attempts to live by that vision, in other words to practice what you preach in curricular change.

An Aesthetic Review of Joan's Tapestry

It is apparent that the meaning of Joan's tapestry is not just represented in obvious images but also in its form. Woven with tangible material from her experience of curricular change, the structure of her tapestry seems solid with a firm foundation and frame. There is also strength in its weave; each part of the design is clearly interconnected with the others. At the same time the design appears flexible, responsive to what's now before it. This dimension of the tapestry represents understandings about curriculum and curricular change grouped in the pattern of meaning, Rethinking Structure.

And an illusory quality is created as the tapestry's form goes beyond our usual perspective of structure. Looking at it from different angles, what is evoked is a sense of time, of movement and flow, of distance, direction, area and volume, of depth, and of feeling. You know that although tapestries typically appear as two dimensional, Joan's representation of curricular change has multi-dimensional form. You see that the pattern for each of the Dimensions of Curricular Change is composed of several related threads of meaning.

Then you think about the symbolism in the name of the tapestry, From the Inside Out. Although the title of an artwork has private meanings to the artist, two interpretations bring it to life. The source of Joan's understanding about curricular change was as a faculty member improving the courses she taught. It was an inside job in another way; she was intimately and intensely involved in her changes. With this in mind, the central patterns of the tapestry come into focus.

Depicted are scenes of an individual, first seeing a problem, then in experimentation and discovery, and looking up and beyond her work to a group of people. The individual is clearly also a part of this group and intensely involved in the positive interaction which is occurring. Like an Escher design, the last scene leads back to the first and your eye travels through the interrelated patterns again.

CHAPTER SIX

The Final Threads

Tapestry in this study is both the process and the product of engaging in conversation with two faculty members involved in curricular change in higher education. My own threads of meaning, as researcher and practitioner, are interwoven with many parts of the thesis, through my intentions, my understandings and interpretations. This final chapter provides the opportunity for retrospective reflection. After presenting a brief summary of chapters one to five, I highlight shared meanings evident in the participants' curricular tapestries and reflect on the "action" (Schon, 1987) of carrying out the research as designed. From these interpretive "afterthoughts," I consider implications for further research and for curricular practice in higher education.

Snapshots of the Study

Photographs are often taken to give interested others a sample of an artist's work, when they are unable to see the work in person or they admire a work but cannot have it for their own. At a gallery the other day, a friend from out of town asked for a photographic print representative of the artist who was having a showing the following week. The gallery owner gave her a small poster print of one of the women's paintings. When my friend displayed this photograph with two others she had collected, she felt she would have more of an overall appreciation of the artist's style and expression of meaning.

Three snapshots of the weavings which compose this thesis are grouped together to give a glimpse of the whole picture. The first snapshot recalls my conceptualization of the study and how the metaphor of tapestry was woven into the research background and design. Through the research, tapestries of the curricular change experiences of two faculty members were created. Prior to reviewing their shared meaning, snapshots of the tapestries refocus attention on the patterns in each weaving.

A Snapshot of the Research Image and Design

Every tapestry starts with the weaver's initial image of the design and the readying of the loom. My image for the study, described and framed in Chapter One, clarified the impetus for researching curricular change in higher education as both personal and academic. This image evolved into the purpose for the study: understanding the meaning of curricular change from the perspective of faculty members involved in curricular change at the course level. This purpose anchored the research design in the interpretive paradigm. I arranged three interrelated questions on this frame as the main threads of the tapestry warp:

1. What is the experience of faculty members involved in curricular change related to the courses that they teach?
2. How do individual faculty members think about and respond to curricular change?
3. What is the relationship between curricular change and teaching?

These questions helped to focus the literature review and my conceptualization of the research method. To complete the background for the study, in Chapter Two I reviewed conceptions of curriculum in higher education, the relationship of curriculum and instruction, and perspectives of curricular change.

Choosing the research methodology and method was like making a decision about the most appropriate style of weaving for the intended design. In Chapter Three, I wove an argument for interpretive research based in hermeneutics as the research methodology, and conversational interview as the best choice of method, to understand the meaning of curricular change for faculty members involved in changing the courses they teach. Joining interpretive analysis procedures with the tapestry metaphor, the meanings which surfaced in conversation with each participant were designated as the threads of the weft. Through the process of interpretive writing, the threads of meaning came together in patterns, and in turn these patterns formed the curricular tapestry of each participant. The tapestries and their component patterns were presented in Chapters Four and Five. Although generated from the same research frame, the two tapestries became unique works due to the particular curricular change experience of each participant and the meanings that each person made.

A Snapshot of Morgan's Tapestry

Teaching initially in a community college setting, followed by three years at the university level, Morgan gradually transformed her course curricula to align with her evolving educational beliefs. A snapshot of her curricular tapestry clearly shows five patterns composing a patchwork design, but the complexity and texture of the interweaving behind the surface is not evident in the picture.

Over time, Morgan gained understanding of making The Learner at the Center of a course that is part of a larger academic and institutional program. This pattern remained the focal point of her curricular tapestry. As she described how curricular beliefs became teaching practice, the language and images she used merged into a second pattern, Curricular Change as Play. Together, we explored ways curricular change seemed closer to children's play than the linear sequence of curricular actions commonly used to describe and predict the process in higher education.

As Morgan played with components of the curriculum to make them more congruent with her developmental philosophy, her curricular views continued to change. A third pattern, Seeing A Different Perspective, emerged from the first two patterns. Woven into the tapestry were her ideas and her struggle to bring about emancipatory teaching and learning. The image of "seeing" tied together several threads of meaning;

for example, articulating the overall curricular goal as promoting "insight," and envisioning the instructor's role as guiding learners to see behind what currently clouds their perception. The tone of Morgan's curricular responses was coloured by her understandings about power and dominance; increasing in intensity, these threads became the source of the next pattern of meaning, Living with the Reality of the University. Morgan's impressions of flaws inherent to the institutional environment were mixed with ways she found to work through these flaws.

Finally, her curricular tapestry depicts a fifth pattern crucial to giving an authentic portrayal of curricular change in higher education. In the Person in the Curriculum the faculty member appears as an active agent, not just making change "live" in the classroom, but as a developing individual. For Morgan, curricular change was very connected to her own growing self-awareness and personal transformation, and to her commitment to change.

A Snapshot of Joan's Tapestry

A snapshot cannot adequately represent the nature of Joan's tapestry, From the Inside Out, but it does give a sense of its unique multi-dimensional design. Weaving her recent experience as a member of her department's curriculum committee together with making voluntary course changes over nine years of teaching in the university program, Joan creates the background of her tapestry from ten distinct patterns of meaning—the Dimensions of Change. In Rethinking Structure, Joan told how the traditional sense of structure is like a firm mold, hard to adapt to a new philosophy. Although the intent of the program change was to shape the curriculum to problem-based learning, the committee returned to the way the program was originally organized. Joan saw curricular structure as a positive side when it serves as a concrete starting place for course change, and a foundation and frame for teaching and learning. The Dimension of Time brought together Joan's understandings of how time is integral to curricular structure but also how it is a factor in the process of curricular change. She also pointed to the dynamic and interrelated nature of curricula, the need to keep the rhythm of curricular change in motion and connected to its source, and the importance of commun-ication. These threads emphasized the Movement and Flow of Curricular Change.

In addition, five spatial dimensions emerged as Joan reflected on the issues arising during program change and her more satisfactory progress making curricular changes at the course level. Distance matters included the space required between faculty members and the curriculum, making headway towards the goal of curricular change, and interpersonal closeness as a prerequisite to program change. Her sense of Direction went beyond the importance of a vision for change, to what guides the change to stay on or depart from this path. Other notions that were woven through our conversation seemed to be associated with three dimensions of measurement: the Area or size and space of the change, the Volume or approach to change of curricular content, and the Depth or layers of change. Joan's response to curricular change brought attention to the importance of including The Feeling Dimension as part of faculty members experience of change. While Joan wove several related but distinct threads of meaning into the pattern of each dimension, she also created an overall impression. Faculty members need to have the awareness of and the language to talk about the Dimensions of Change to make effective contributions to an improved curriculum.

A snapshot frames a sequence of images appearing on the front side of Joan's tapestry. Together these images compose a scene of Joan's curricular change at the course level, but it is a static picture compared to her real experience of Learning by Doing. The first pattern in the sequence depicts Joan Experimenting with Change, trying a curricular idea in practice a number of times before she recognizes it as a permanent part of her curriculum. Similar to her realization that the paper version is an incomplete representation of the curriculum of the classroom, a snapshot cannot capture the pulse or the evolution of Joan's change process. Connected to this pattern are the threads which outline Problem Solving in the Curriculum, both the strategy of using cases and simulations to integrate learning, and the feedback cycle initiated to include student input as part of her assessment of curricular changes she has made. The third image is of Change as Discovery; through reflection on her own learning as well as her teaching experience, Joan uncovered an artificial disruption in the relationship of theory to practice and she reexamined the responsibility for learning. These three patterns inspired Joan to reconsider the difficulties experienced in instituting a problem-based curriculum. She realized that if the committee's approach was reframed as Problem Solving for Program Change, the loose ends could be resolved in a manner congruent with their goal.

Snapshots serve as a memory of works of art that have been experienced or observed, and they help explain them to others. But they never present a complete picture. To really appreciate and understand works of art it is better to study the "real thing," so they are preserved in galleries, hung beside other pieces of a similar genre. But in the case of curricular change as a work of art, it is impossible to truly capture the dynamic, evolving being of change; what is represented in Morgan's and Joan's tapestries, as they are hung together at this point in time, are artificial stillshots of the meaning of curricular change for each of these faculty members. In real life, these tapestries have already changed.

Hanging the Tapestries Together

With a similar focus on curricular change in higher education, Morgan's and

Joan's tapestries are placed together in this thesis, displayed for others to experience and ponder. Like all works of art, the statements made and the way they are woven into the tapestry design are unique to each artist. Yet, standing back and guiding the eye to view one tapestry in relation to the other, points of commonality become evident. Seeing through the lens of the research purpose, guided by the research questions, I realized that Morgan and Joan shared meaning about the experience of curricular change, with the way they thought about curricular change, and with how they related curriculum and teaching.

Although their experiences were dissimilar in many ways, there were a number of times in our conversations where Morgan and Joan wove with analogous threads of meaning or where parts of patterns of their tapestries resembled each other. Here I bring attention to four points of mutuality which also touched my understanding of curricular change. In this process, my already taken for granted view of curricular change was brought to my attention and confirmed or my thinking was extended. I came to know my experience in another, often clearer way. This synthesis is not for the purpose of comparing and collapsing understandings into concepts for generalization, but to suggest how their meaning seems to strike "a responsive chord" (Aoki, 1985, p. 11). These intersections also seem important because they provide another view of the typical picture of curricular change—the faculty member's lived experience of change.

How Curricular Change Occurs

The shared meaning most apparent and most revealing to me was how curricular change occurs at the course level. Morgan played with the changes she made to her courses, such as the of use themes to promote critical insight. Conceptualizing the change process in this way, Morgan acknowledged the time needed to gain both understanding and comfort with a curricular idea and the levels of translating an idea into practice. Her play developed from focussing on and attaining technical ability to creative curricular response.

Joan's analogy implied a similar process of changing the courses she taught. Experimenting with changes, she identified a curricular problem, tried something in action, gathered information to test the result, and then fine-tuned her solution. In this way, she added case simulations to marry theory and application of core course learnings, introduced a conceptual framework of the whole program to the foundation class, and explored methods to elicit student feedback.

Morgan played while Joan experimented. Although these seem like distant activities, in common is the use of language from their respective subject areas to invest their experience with the sense of ongoing action so often absent from explanations of curricular change. From their perspective as instructors, curricular change does not begin with a formal curriculum which is implemented as planned, but as a seed of an idea which develops in practice. In fact, both faculty members admitted that often the syllabus is adapted after a curricular change has had one or more live appearances in the classroom. Morgan and Joan implied that the direction of curricular change is not linear, but more like a circle.

In Morgan's and Joan's experience, change was self-perpetuating. What was gained in understanding from the present working of the curriculum in practice fed into new understandings which were then tried out in the next course opportunity, and so on. Morgan actually described this cycle as a spiral, and I think Joan's story showed a similar evolution. Curricular change was the medium for and the expression of deepening understandings about teaching and learning. The empirical-analytic hierarchy of theory before practice is called into question, because for both Morgan and Joan, theory and practice evolved in tandem.

Playing or experimenting with curriculum resonated loudly and clearly with my experience. Their shared meaning validated the curricular process I had lived for over ten years as natural, appropriate, and inherently continuous. While teaching at a community college, I believed I was making committed efforts to improve the courses I had been assigned to teach, but the normal processes of course and faculty evaluation, and the curricular reviews of my department, left few openings for "curricular change in progress." I experienced both student and administrative resistance to shifts I was making in my courses and my understanding. If the institutional or program perspective had incorporated acknowledgement of and appreciation for the play and experimentation of curricular change, I would have been less concerned about not having it right the first time and less prone to making adjustments to "survive the system."

Bumping Up Against the System

Both Morgan and Joan perceived negative consequences for curricular change of the university's orientation to curriculum. Morgan spoke up about certain flaws in the system, evident in such curricular procedures as the bell curve and monitoring of course grades, which contribute to a competitive learning atmosphere. These curricular givens were incongruous with her intent to foster critical pedagogy in her courses because they symbolized the inequity of power between teachers and students. The existing instructional evaluation process also concerned Morgan because it reinforced the popularity trap and the tendency to keep the status quo. Coming at the university's orientation in a different way, Joan described how the accepted structure of the curriculum, as separate courses organized by subject area and weighting, became a barrier to changing their program to a problem-based curriculum. And she personally found it difficult to move too far from the curriculum in her own course changes because of her dependency on the structure of content as the starting place.

These threads of meaning have in common a concern for the institutional structure and how it impedes learning. But Morgan and Joan are also both talking about the nature of learning; they have come to see learning in a different way than the instrumental view still strong in the university. Their beliefs are not the same; Morgan associated her perspective with the critical science perspective of learning, whereas Joan emphasized practical learning. Mentioned in the literature review, recent accounts describing the change from traditional higher education curriculum to critical pedagogy (e.g., Dippo & Gelb, 1991; Ellsworth, 1989; Lather, 1991) bring attention to some of the institutional restrictions and their attempted resolutions. The shared meaning in Morgan's and Joan's stories suggest that the difficulties may not just arise when you move to an oppositional perspective, but also occur when revisions to the notion of learning do not conform to the dominant view. In other words, a change does not have to be a radical departure from the norm to "bump up against" the system.

More than once in my experience, I made curricular changes at the course level which I thought were appropriate to the accepted philosophical position of the department and yet the improvements were not received with support and enthusiasm. One example was changing a theory course to be more responsive to students' life and practical experiences. I incorporated a discussion strategy which developed concepts from their reflections and observations, and amalgamated several previous assignments into an observation log. I could not understand the negative response of a small group of students or the program administrator's reaction to the opposition of only a portion of the class. I was not invited to discuss the changes I had made or the positive outcomes for many members of the class and the course evaluations were used to coerce me to return to the original curriculum. It had to be a matter of my teaching, not a consequence of changes which departed from the "normal" way of doing things. In retrospect, I had not been conscious of the potential collision points between the new and old views of learning or the rhetoric which may cover up the view of learning.

Change Below the Surface

Morgan's and Joan's meaning intersects at another point if you pull a thread that runs through two different patterns of meaning. Joan was aware that philosophical change was more difficult to put into action, particularly for a committee with different understandings about the curriculum. But Joan thought the main reason was faculty members' unfamiliarity with this deeper layer of the curriculum. The philosophy of a curriculum is rarely brought to the surface of curricular discussion or action. Morgan also had a sense of levels of curricular change, but each deeper point in her spiral of change represented increased complexity of thought about teaching and learning. A critical science perspective challenged her to see more and more of this complexity, to the point she was now examining how her reactions to student resistance revealed her own collusion with the system.

Joining Morgan's understanding with Joan's, it may be that a certain level of awareness is required before a teacher becomes cognizant of the potentially different ways to conceptualize and actualize education. It may be that the faculty members on Joan's committee were not at this level of awareness, and thus were unfamiliar with the nature and influence of curricular philosophy. What stays at the surface level of awareness is instrumental-technical application of the curriculum because this level fits with the empirical-analytic orientation in which faculty members in the university are immersed. An understanding of this state of immersion is gained by viewing the situation through the lens of social theory which I do briefly following my summary of shared meanings.

Morgan's and Joan's experience enunciates that one's starting place in curricular change relates to one's curricular perspective. This certainly made meaning for me when I reconsidered my first years of teaching and modifications I made to the curriculum compared to where I think I am a decade later. But the transition for some faculty members to a deeper level of awareness about teaching and learning is more of a mystery. Morgan's and Joan's experiences point to the personal change behind curricular change as making the difference.

Personal Change

Personal change was the theme of a pattern of both curricular tapestries. The change process was one of personal discovery for Joan—of new understandings about her subject matter, certain philosophical beliefs, understandings about teaching and learning, and awarenesses of herself. Her discoveries evolved from being conscious of students' learning and connecting her sense of their experience with memories of her undergraduate years combined with reflections on her teaching. I think that this active introspection was ultimately derived from Joan's strong commitment to ensuring quality learning. And it ultimately led to changes in her teaching "self," the way she envisioned and carried out her role.

Morgan framed curricular change as personal change in a number of ways. She emphasized that curricular change was lived "in person" in the classroom, meaning that she was engaged in the teaching-learning actualization of the curriculum. Change was a consequence of her values and beliefs, her responses to students, her assessments of each situation, and her comfort level. Personal change also occurred as part of, and often prior to, substantial curricular change. She credits her shift in perspective in part to a life crisis resulting in new awareness and the regaining of her "authentic self," or what she really knows and believes about the world. In our conversation, Morgan also referred to the personal investment of time and energy that a faculty member commits to curricular change.

Although Morgan and Joan have their own understandings of the personal change which leads to curricular change, they both verify a connection between the two. Curricular change involving a shift in educational orientation is perhaps not possible, or likely, without increased self-awareness on the part of faculty members. This shared meaning prompted me to look again at the time when I was thinking through and instituting major change in my courses. Were the changes I was making in response to personal change? My divorce, followed shortly by the death of my mother, had made my world topsy-turvy for a period of time. And I am aware that I began to seriously question what I understood and lived as reality. From my perspective ten years later, although I have a more critical social perspective, it still is an emerging understanding, not totally integrated as personal philosophy in my curricular planning and teaching. Morgan and Joan do offer to me, as a person and a teacher, the opening to be more aware of the link between the two parts of my self and how they "come out" in my course curriculum. It really is a matter of awareness.

Shared Meaning: A Perspective from Social Theory

The shared meanings I brought into focus were derived from Morgan's and Joan's attempts to realize "educational values in complex practical situations" (Elliott, 1989, p. 85) through changing the curriculum of the courses they teach. The complex practical situation for both participants was a large research university. The intersections of their experiences, although in different academic programs, reveal aspects of the university, some of which are problematic in relationship to curricular change aimed at improving the quality of higher education. I bring these to summary first before attempting to gain further understanding through merging social theory with what is known about the university from the explication of two faculty members' experience.

In the university, curricular change is not recognized as an integral part of teaching as it is experienced by the faculty members; instead curricular practice takes the form of a formal planning process leading to implementation through subsequent changes in teaching practice. The value of the practical knowledge of faculty members to enhancing the quality of the academic programs is minimized. A curricular body of the university, such as a department committee composed of faculty members, may not be aware of the philosophical underpinnings of their present curricular orientation or the alternatives. When this is not the case and a new curricular approach is recommended by a department review of their curriculum, or aspired for by an individual faculty member, university policies and curricular practices often impede the realization of the curricular change. In addition, faculty involved in change may unknowingly reproduce aspects of the curriculum, even those which they have criticized. It is as if curricular change in the university is booby-trapped, with the trap being such that the curriculum and its organizational structure, as it has been created, is maintained. What is the nature of the university that this summary represents the curricular experience of its members?

Through the process of reflection on curricular practice both in their normal process of teaching and with the opportunity this study provided, practical difficulties of establishing curricular change in the university were recognized by Morgan and Joan (and reinforced by myself from my experience in a different institutional setting—the community college). We had individually engaged in curricular action to respond more effectively to what were accepted as barriers to change. But in our conversations, we did not attain a full realization of why overcoming these barriers and creating change seems so onerous.

Elliott (1989, 1991) explains how an hermeneutic approach to curricular research has a definite place for input from the disciplines of education if a theoretical perspective enables practitioners to construct their own professional knowledge in the process of practical inquiry.

> Knowledge produced by the specialised disciplines of education can be seen as intellectual resources for the moment of analysis within the action-research cycle of 'reflection upon action and action upon reflection.' It can be eclectically utilised to deepen the action-researcher's understanding of the particular sub-problems (s)he has analysed a complex practical problem into. (1989, p. 85)

Theory and specialized research contributes to the development of understanding if it "enables educational practitioners to discover better solutions to the complex practical problems they confront in realising educational values in action" (p. 86), but only if "the knowledge generated by the disciplines constitute solutions to problems of knowledge which are analogous to the problems which have emerged from an analysis of his or her practice" (p. 85). To add to our understanding of curricular change in the university, useful theory would shed light on the relationship of institutional structure and curricular action.

One source of theoretical understanding is the area of curricular studies. In his reconsideration of curricular reform in the United States, Eisner (1994) claims that educational institutions have"substantial implications for the way people behave in them" (p. 8). He puts the emphasis on the structure of schooling, citing the inevitable modification or resistance of innovations which have been attempted in public schools. "The school changes the incoming message more than the incoming message changes the school" (p. 8). Inferring that there is something about the structural features of the institution which has power over the teachers and how they respond to change, Eisner names four factors which contribute to the "robust quality of school structure" (p. 9): strong tradition which breeds expectations; professional skills developed by teachers and administrators which are aligned with the existing structure; the acceptance of students and parents of the expectations; and the "top-down" bureaucratic approach to change. These insights concur with what the present study revealed about the university, but they do not explain why things are like this or how they stay the same.

Eisner's suggestion for finding the solution is one which recognizes the systemic source of the problem.

> The reform of education not only requires deeper and more comprehensive analysis of schools; it must also attend to the dimensions of schooling that must be collectively addressed to make educational reform educationally real. This attention must go well beyond changes in individual aspects of educational practice. (p. 10)

Eisner uses the example of the teacher attempting to introduce higher order thinking skills into the curriculum as an example of having impossible goals within an educational system as a whole which is directed towards national testing. The curricular change is in opposition to the overall thrust of the system of which each school is a part.

> Teaching itself is unlikely to be refined as long as teachers remain in a school structure that insulates them from their colleagues or is governed by norms that are inhospitable to constructive but critical feedback. I suppose the principle I am trying to articulate here is an aesthetic principle: works of art require attention to wholes; configuration is central; everything matters. Applied to schools, it means that the school as a whole must be addressed. What we are dealing with is the creation of a culture. (p. 10)

Eisner recommends five essential dimensions "at the core of successful reform"—the intentional, the structural, the curricular, the pedagogical, and the evaluative—which must be addressed (p. 11). That the actors in the system have a role to play is recognized in these terms, but Eisner does not conceptualize how the actions of individuals sustain an institution in a way which often wards off potentially worthwhile change.

Cohen (1987) explains what is missing from accounts of social action which "stress the intrusion of structured or systemic circumstances into the consciousness of actors or the domains in which the activity occurs" (p. 273). What they don't give due attention to are the practices of social life. In the case of the university, these practices include all aspects of curricular action including teaching. Cohen credits Anthony Giddens' work over the last two decades with providing a viable and comprehensive account of "social *Praxis:* the production and reproduction of social life" (p. 274). Giddens (1982) advocates for a "'hermeneutically informed social theory'" to gain understanding of the meaning of human beings' social activity, but which will also be concerned about matters rarely confronted within the hermeneutic tradition—long-term institutional change, power and conflict (p. vii). He critiques social theories emanating from positivist and phenomenological origins which limit their explanation of the social world to the object (society, social institutions) or the subject (the human agent). The overall error in social analysis has been ascribing predominance to either structure or the procedures of action.

> To ascribe priority *ab initio* to structure or action appears mistaken and misleading when it is recognized that the two are interwoven whenever human beings make their own history. (Cohen, 1987, p. 273)

Giddens' argument that neither has primacy is because: *"Each is constituted in and through recurrent practices"* (1982, p. 8). The duality of structure is a key notion in his version of the theory of structuration.

How faculty members' curricular actions have been structured in the routine of university life and how the structure of the university has been reinforced by the faculty members' actions should become clearer if reviewed through the lens of Giddens perspective.

> What must be grasped is not how structure determines action or how a combination of actions make up structure, but rather how action is structured in everyday contexts and how the structured features of action are, by the very performance of an action, thereby reproduced. (Thompson, 1989, p. 56)

To make sense of Giddens' theory in the specific case of the university, I found it necessary to apply some of the integral concepts to the situation as I knew it from this study and my own experience.

How does the university qualify as an institution and how is its structure reproduced? Giddens conceives of an institution as "structured social practices that have a broad spatial and temporal extension and are followed or acknowledged by the majority of members of society" (1982, p. 9). Known worldwide as the entity which houses and is responsible for higher education, the university has been in existence in some form for centuries. In the 1900s there has been a consolidation of "routinized practices" (Cohen, 1987, p. 295) which are now carried out in similar fashion at most universities, e.g., the composition of the academic year as two terms and intersession, a variety of academic program offerings sponsored by Faculties, undergraduate degrees and graduate degrees at the masters and doctoral levels, and the lecture as the most familiar form of teaching practice.

> Institutions, conceived of as regularized practices which are 'deeply layered' in time and space, both pre-exist and post-date the lives of the individuals who reproduce them, and thus may be resistant to manipulation or change by any particular agent (Thompson, 1989, pp. 72-73).

Giddens would recognize a specific university as a locale. The "interrelated practices reproduced across time and space in various locales" results in the "patterning in collectivities" (Cohen, p. 297).

Unique to Giddens' view, compared with determinist theories of social structure, is the active role played by the human agent in the reproduction of social relations and thus institutional structure. What may appear to be unknowing collusion with the system is the consequence of mutual knowledgeability and capabilities of the agents (Cohen, 1987, p. 299). This mutual knowledge is "'stored' by 'memory traces'" and is evident in agents' "practical consciousness" (Giddens, 1982, p. 9). In relation to curriculum and teaching in the university, faculty members "go on" in routine practice without requiring conscious revival of meaning. Their "knowledgeability" includes what they tacitly know about the university and how activities are conducted; they are fully capable as members of the collectivity to act appropriately in curricular and other practice. Giddens agrees with hermeneutic thought about the power of language in preserving and transferring knowledgeability (Cohen, p. 299). From this view, curriculum "talk" is an action which is recursive in itself and contributes to the reproduction of practices.

"Persistently-repeated forms of conduct" (Cohen, 1987, p. 295) are reproduced in specific instances due to the rules and resources of the social system (Giddens, 1982). Taking curricular development and instruction as two forms of conduct in the university, consistent beyond one specific setting, the practices constituting these activities contribute to their reproduction. The structure of the university becomes the "medium and the outcome of the practices it recursively organizes" (Giddens, p. 10). Thompson (1989) clarifies how rules and resources are related to structure.

> The rules and resources which comprise structure may be regarded as 'properties of social systems'. Social systems are regularized patterns of interaction involving individuals and groups; they are not structures in themselves, but rather they 'have' structures, in the sense that they are structured by rules and resources. Structures do no 'exist' in time and space except as moments in the constitution of social systems. (p. 61)

"Generalizable procedures that are drawn upon in the reproduction of regularities of *Praxis*" (Cohen, 1987, p. 298), rules are "trans-situational" in the sense that they have been "reproduced and recognized many times over during the routine activities undertaken by members of a collectivity" and "for a considerable period in the history of that group" (pp. 298-99). Giddens differentiates between "semantic aspect of rules (the qualitative and procedural meaning of practices)" and "normative aspects of rules (the rights and obligations that establish their legitimate or illegitimate nature as well as the appropriate and inappropriate ways in which practices may be carried out)" (p. 287) or the "moral rules" (Thompson, 1989). The aspects of rules are known and followed tacitly by the agents of the system. Rules may constrain action.

> Semantic rules are constraining in the sense that they oblige a speaker, who wishes to be understood by another, to adopt certain linguistic and grammatical forms. . . moral rules are constraining in the sense that they are associated with sanctions which may be 'internal', relying upon the moral commitment of the agent or upon fear or guilt, or 'external', relying upon the offer of rewards or the threat of force. These are important kinds of constraint, and their significance in social life is not to be underestimated. (Thompson, 1989, p. 72)

Related to curricular practice in the university, faculty members, in their language and in their behaviour, follow the rules, and this action in turn limits change. But production and reproduction also involves resources.

Resources are "the facilities or bases of power to which the agent has access, and which she or he manipulates to influence the course of interaction with others" but "their mobilization always involves both semantic and normative aspects of mutual knowledge" (Cohen, 1987, p. 287). In other words, use of resources by the faculty member is always in terms of the tacitly understood rules. Two forms of resources are qualified by Giddens. "Authoritative resources" are "capabilities that generate command over people (life chances, spatio-temporal positioning, organization and relations between human beings)" while "allocative resources" refers to the "command over material objects (raw materials, means of production, produced goods)" (p. 287). He connects the concept of action to power realized as the agent's "capability of achieving outcomes" (1982, p. 38).

> Resources are the media whereby power is employed in the routine course of social action; but they are at the same time structural elements of social systems, reconstituted in social interaction. Social systems are constituted as regularised practices, reproduced across time and space: power in social systems can thus be treated as involving reproduced relations of *autonomy* and *dependence* in social interaction. (p. 39)

A faculty member in the university who seems to wield more power is likely acting on behalf of the system, but he or she has capability to contribute to change with access to resources which allow for influence over others and/or independence. This is most possible, from Joan's and Morgan's account, behind the door of one's classroom, and even there the structure is intruding with increased emphasis on teaching evaluation.

According to Giddens, the key element that predisposes the agent to be a contributing influence in the duality of structure is another aspect of capability—"the possibility that the agent 'could have acted otherwise'" (1982, p. 10). It is through the realization of this capacity, that institutional practices are "'made to happen'" (p. 10). But this does not necessarily result in changes to structure. A fitting example is that even though Joan's department had the intentionality of pursuing a problem-based curriculum, the members of her committee reproduced the familiar curricular structure, unaware of the discrepancy. Morgan talked about university policy and practices promoted by the administration, such as the competitive grading system, which counteracted the change to a critical pedagogy. But faculty members and administrators do not produce university curriculum consciously nor are the curricular practices determined by the social structure of the university. It is the action of practice which produces both the consciousness of the actors and structure of the institution (Ritzer, 1992, p. 430). This is behind Elliott's (1989) claim that "structures of knowledge are embedded, often tacitly, in practices and provide the 'problem-frames' . . . in which practical problems are articulated by practitioners" (p. 86). Even Morgan, in daily practice, sometimes responded to students in ways incongruent to her critical curricular orientation. At these times she was not fulfilling her capacity to act otherwise but was responding from her practical consciousness.

Giddens remains optimistic about the potential of agents to make a difference in the social world (Ritzer, 1992). Since structure is "always both constraining and enabling" and "only exists in and through the activities of human agents" (Giddens, 1989, p. 256), there is space for practice to change. Only in the case where an individual has only one option and cannot do otherwise will agency be nullified. Thompson (1989) disputes and therefore extends Giddens' view of what may restrict action. An agent's *"range of alternatives "* may also be limited by "the structural conditions for the persistence (and decline) of productive institutions" which go beyond semantic and moral rules (p. 72). Thompson regards capitalist production and exchange a force which cannot be denied, showing how a person's choice to accept a job could be narrowed to "one feasible option" (p. 73). In the case of educational institutions, such as the university, the economic system overtly and subtly influences the range of alternatives in curricular practice. Morgan's realization of the ways the university curriculum represented the dominant worldview makes sense when institutions are considered "clusterings of the practices that constitute social systems" (Thompson, 1989, p. 61). Structuration theory places the university, complete with its structure and its practices, within a regenerating social world.

In Cohen's (1987) interpretation of Giddens theory, the empirical study of individual situations is recommended to discover and analyze "the subtle yet often highly significant aspects of *Praxis"* (p. 296). The present study has been concerned with the practices of two university faculty members, but it reaches beyond their individual experiences to open the door of understanding what is taken for granted in university and how a social theory perspective deepens reflection on practice.

Shared Meaning: Connections to Curricular Practice

This section of the chapter began by bringing together four points of shared meaning in Morgan's and Joan's tapestry. In joining these understandings, connecting them with my own and then relating what was understood about the university to social theory, the meaning extended further. I think this would also happen if faculty members engaged in committed and meaningful conversation about course change as ongoing curricular review. Instead of an intermittent curricular change process separated from the reality of teaching and learning, and dealt with in a manner aligned with the present conception of curriculum, change would evolve from faculty members collaboratively and regularly reflecting on practice. With each other as reflective partners, not only would they have more ideas to draw from for their own course curricula, but also the participants' understandings of teaching and learning, and the relationship of these practices to the institutional structure would deepen. And if this were occurring at the department level, the formal program curriculum would more closely represent the curriculum-in-action. To promote meaningful exchange, a faculty development workshop could be designed to introduce and provide opportunities to practice collaborative conversation at the level of "discursive consciousness" (Giddens, 1982).

Both Morgan and Joan experience changed their course curricula independently and without recognition or appreciation that they were making significant inroads to improving the quality of education for their students. Having opportunities for shared meaning were limited; each participant only mentioned one colleague who was a source of ideas, feedback and support. Therefore, curricular change sometimes meant isolation and loneliness. As Joan talked about her course changes occurring at the same time as, but never part of the discussion of, her department's program change, it became evident that this was due to the separation of curriculum from instruction in the minds of faculty members. The institutional view of education contributes to and reinforces this thinking. Morgan would agree and add that teaching has to be valued more before instructional improvements receive their due recognition. But this realization entails members of the university community examining the practices which reproduce the devaluing of teaching in the first place and being committed to consciously change these practices. As individual faculty members, we can begin by speaking up about those spaces where we see teaching taking the back seat.

Reflections on the Research Design

I set out on my interpretive research journey guided by notions and claims made by others who have gone before me in research practice and/or philosophical discourse. As I planned and carried out the data gathering and interpretation, I tried to merge this thinking with the realities of research practice. But I was always a learner and each interpretive research "action" entailed revision based on what I had learned from my previous action. Capturing each moment of new understanding would be impossible in retrospect. Returning to some of the key points presented in Chapter Three in light of the research experience, I will try to shed some light on the realization of the methodology and the research method.

Interpretive Methodology in Action

What are the clues that a research study, framed to have a particular methodological inclination, actually assumed that orientation as it took its course in the research experience of a graduate student and her research participants? The intention of this study was to investigate curricular change from the perspective of faculty members involved in changing the courses they teach, not to collect their answers to a preset list of questions, but to understand the meaning of their experience. What would be more understood was each participant's interpretation of the lived experience of curricular change in the individual situation; this meaning-making would also "point out" the social process of curricular change in an institutional setting (Gallagher, 1992). With understanding as the human interest and knowledge claim, it was shown in Chapter Three that the study had an interpretive research orientation, but also aligned with a specific methodological position. Since understanding is the "subject matter of hermeneutics" (Gallagher, 1992, p. 5), it was important to frame the study and my orientation to research from the hermeneutic "point of view." To interrogate my own perceptions of the realization of the methodology, I pose and answer several questions derived from the research design in Chapter Three.

How was the study a matter of understanding the meaning of curricular change? Two faculty members described experiences they identified as curricular change, choosing what they thought it was important for me to know about the situation, their ideas, their actions, their feelings. Each person provided access to how she arrived at new curricular thinking, made sense of these understandings, and acted on them as a teacher, which included the person's interpretations of the curriculum and of curriculum-making activity. But the "meaning" did not come out in a tidy and complete package—i.e., here, this is what I mean! What each person said and how she said it opened the door to the "structures of meaning" but it was through connecting the parts to each other and the whole of the conversation that the experience of curricular change became "meaningful." Interpretive analysis and writing was an essential extension of the conversations with each participant. In this way the design of the study actualized the hermeneutic circle.

Did the study access participant's description of lived experience? Van Manen (1991) differentiated between phenomenological description, or "immediate description of the lifeworld as lived," and description which is "mediated by expression (talk, action)" (p. 25). As the participants shared their stories, they each moved back and forth between lived experiences which were temporally immediate (that day, the day before), and reflections of experiences earlier in their careers, often intertwining them in terms of their understanding of curricular change. The description was never in the form of step by step recalling of events of curricular change; each explanation of a curricular action was already an interpretation of the lived experience and therefore "intermediate" description. In conversation, what I was party to then was the person's current interpretation of earlier interpretations of the experience of curricular change (Gadamer, 1986, p. 68). And it was through these interpretations, formed and carried by language, that the person's understanding of curricular change came forward and merged with my understanding.

Was the orientation of the researcher truly a hermeneutic one? Coming to understand hermeneutics is itself an interpretive activity. As I stated in Chapter Three, I entered the study with a beginning understanding of hermeneutics as a philosophical position and as an orientation to interpretive research. Prior to and as I proceeded, I read about the historical evolution of hermeneutics and I selected and worked at understanding some of the premises of hermeneutics directly and through secondary sources. Ideas, such as Heidegger's (1962) sense of "fore-having" (Gallagher, 1992, p. 61) and Gadamer's (1975) notions of conversation and the nature of language, sat in the corner of my mind as I initiated and conducted the interviews. These were supports to think about and carry out research in a different way than I was "prepared" to do by my education. Now part of my horizon of meaning, I was more predisposed to be a reflective partner and to permit myself to "fall into conversation" (Gadamer, p. 345) and not try and control the gathering of "data." I was conscious of the language of the participants and the meaning carried by the language. These hermeneutic leanings are evident throughout most of the transcripts of the interviews and also the interpretive analysis and writing.

The research experience was a hermeneutic experience for me in another way. My fore-conceptions of interpretive research were "transformed in encounter with the unfamiliar" (Gallagher, 1992, p. 155) meaning of hermeneutics. I tried to take up and live the real application of hermeneutics in the circumstances of this study, and in doing so my understanding was "added to, rearranged and transformed" (p. 156). Gadamer's (1975) point is fitting—understanding never comes to closure due to the "constant temporal process of revision" (Gallagher, p. 62). I have entered the spiral of knowing and acting in a hermeneutic way.

The Conversational Interview in Retrospect

With interpretive research, and specifically hermeneutics, as the methodological point of departure, the interview was selected as method. The appropriate form of interview was framed as conversational and collaborative. Drawing on a range of sources which addressed these two facets, in Chapter Three I sketched guidelines for translating the ideal into research practice. What is important to consider as reflection on practice is how the method made a difference in understanding curricular change from the perspective of faculty members involved in changing the courses they teach.

Was the Power of Conversation Realized? Conversational interview not only has potential to evoke the participant's lived experience (Van Manen, 1991; Weber, 1985), but also to realize the deeper or hidden meaning of a phenomenon (Gallagher, 1992, p. 9). It seems to me that there are a number of ways to tell whether this in fact has occurred. One would be seeing a progression in the participants' meaning, from how they initially understand the phenomenon to the understanding reached further into the conversation. Whereas Morgan and Joan initially spoke of their instructional changes as separate from what they knew as curricular change, the interconnections between teaching and the formal curriculum emerged and became clear. By the end of our conversation, Joan was reframing the process of program change in terms of her problem solving approach as a way of improving her courses. Morgan listed several ways the university orientation to the curriculum has created barriers for her realization of critical pedagogy; in the last interview, she uncovered how she had colluded with the system when she got caught in the popularity trap and how she had recently responded to student challenges. I think other concrete examples of layers of meaning emerging over our series of meetings could be pointed out in the interview transcripts.

The researcher has an important part to play in creating the conditions for conversation. Corequisite to the power of conversation unfolding was allowing myself "to be conducted by the subject matter to which the partners in the dialogue are oriented" (Gallagher, 1992, p. 148). This reiteration of one of Gadamer's premises (1975) puts emphasis on the intent of the interview questions to let the topic of concern stand out, rather than my own preconceived position on the matter. I think there were times during each conversation where our meaning-making about the phenomenon of changing our courses really took over; the participant and I really got lost in the flow. But I was also aware periodically of feeling pressured to make a point, and then my "voice," full of my preconceptions, became too loud, too evident.

One example was when Joan was talking about students being conditioned to think in terms of separate courses, I cut short her thought that was emerging by giving input and asking her if their inability was related to their thinking levels as first year students. This came from another area of study I had followed in my courses and by bringing "my presumed understanding" (Gallagher, 1992, p. 149) inappropriately into the conversation, I let go of our focus. Joan tried to readjust our path, but admitted "it's just hit me, now it's gone" (I:613) and then had to pause to regroup. When I asked Morgan how her personal transformation led to new beliefs, what I understood about the process of perspective transformation intruded on her meaning. Fortunately, in this case, she was on track, caught the assumptions behind my question, and brought something new into my view, that transformation for her uncovered and reinstated beliefs she has always had. The times when the conversation became derailed from its purpose did not seem problematic to the conversation as a whole, but they were evidence where I had not "bracketed" my beliefs. With each succeeding interview, I was more aware when I had the tendency to load a question.

Other temporary departures were part of the natural flow of the conversation and seemed to strengthen threads of meaning. For example, informal communication among faculty members was woven in and out of Joan's meaning of what was missing in her experience of change. Joan also recyled her concern for faculty development and was able later to articulate why she thought it so crucial to change to a problem-based curriculum. Conversation created the space to return to what was important not possible in interviews controlled by a schedule of predetermined,and probably predestined questions.

Gadamer (1975) emphasizes that conversation is formed through and with language and this is the source of its power (Gallagher, 1992, p. 21). "Language is the middle ground in which understanding and agreement concerning the object takes place between two people" (Gadamer, pp. 345-46). Language both carries the "prejudices" of tradition (Gallagher, p. 9) and can be the vehicle to recognize and question tradition through a "fusion of horizons" of those involved in genuine dialogue (p. 106). A number of times in each conversation or later during interpretive writing, I became more conscious of language. Above I have already recalled that each participant used the language of their discipline to describe how she changed her courses, Morgan understanding her process as play and Joan explaining how she experimented with course improvements. Through our conversation, we were sometimes able to reach beyond the words we used; for example, the word curriculum was used with preunderstood meaning, prejudiced by the participants' backgrounds and the present orientation in the university. As each person began to recognize the curricular nature of ongoing teaching action, openings were made to discard the artificial wall between curriculum and teaching, and we began to talk about and think about curriculum differently. On the other side of uncovering the deeper meaning, there were many times in our conversation that we were caught up by the language we were using and didn't go beyond the surface meaning.

There were undoubtedly many facets of the conversations which I was part of but did not see, because of my level of understanding of hermeneutics. I do want to add two other positive realizations about the power of conversation from the perspective of a researcher-in-training. I gained a deep appreciation for Morgan's and Joan's personal and professional commitment to higher education, a sense I don't believe would have come through in an interview not conceptualized as conversation. Also experiencing collaborative conversation and having meaning emerge "before your very eyes" created a situation of hermeneutical praxis. I can say, perhaps not in well-articulated hermeneutic language, but with honesty, that I have more understanding of some of the basic tenets of hermeneutics as an orientation to research.

How were the Interview Partnerships Collaborative? In Chapter Three I reported how I envisioned and tried to realize the ideals of collaborative conversation during the sequential interviews with my two research partners. What enabled an egalitarian person-to-person approach was responsive communication. My role seemed natural but definitely I became more comfortable as I felt less like a graduate student and more like a colleague. In a master's study, the equalization of researcher and subject had an added dimension for me because the participants were university professors. What came with me as part of my forestructure was my acceptance of the hierarchy of educational power. But ongoing, committed conversation does have the power to level relationships; I came to think about the participants in this study as Morgan, Joan and Linda.

What I did not predict were the other ways collaboration becomes part of the process and outcome of conversational interview. After the first interview with each participant, I had a feeling of commitment to my partner; as I was reviewing the tape, wordprocessing the transcript, writing my reflections and the interpretive summaries, I was working on behalf of our joint effort. The participants asked me thoughtful questions in response to my interpretive comments. In my summary of our first interview I noted that Morgan's curricular change experience began while teaching at the college level; in our followup conversation Morgan wondered "what does this difference mean" to me and clarified that, although she was cognizant of the level of learner, her curricular evolution was not disrupted by change of setting or change of discipline (III:976-995). My initial reaction to this was one of embarrassment. This led me to think more about the dynamics of an interview relationship where you are asking for a member check. Interpretation really does require acceptance of give and take and letting go of the position of interviewer as expert.

As it turned out, Morgan helped me to realize how my understanding of curricular change was program-bound and to think of it more in relationship to the faculty member as person. This is one example of how Morgan actively contributed to expanding my horizon to new meaning. She invited me to do the same when she added, "And then maybe you want to correct my understanding or something too" (III:1005-6). Joan also assumed the interviewer stance, asking me to talk about my experience and then expanded her thought from my contribution, clarifying her thinking (e.g., I:342).

Collaboration occurred beyond the interview. Resources were shared a number of times with each partner, either Morgan or Joan suggesting a source, giving me a reading or a graphic related to what we were talking about, or I identified and/or sent an article to one of them. In our second meeting, Joan expressed concern that she was "harping on about" faculty development (II:727-30); a week or so later I sent her a copy of a chapter from a book I was reading which directly addressed how faculty development, when an integral part of curricular change, was related to the success of the change (Gaff, 1991).

Joan indicated that our conversation was useful for her continuing involvement in curricular change and teaching. During the first interview, she stopped once to jot a new connection down "because I'm going to be doing a course outline and I want to put some new ideas" (I:340-41). The meaning she gleaned from a later part of our conversation could be applied to her role on the curriculum committee. "I really find the discussions that we have are very helpful, very valuable" (II:766-67). I reciprocated with feedback validating the two-way nature of meaning-making.

> One of the things that's happened for me—not just talking to you but also in the interim when I'm listening to you again—I'm processing my own experience. And I'm not just writing a thesis: I think I could go back and do a better job next time, you know, in my own teaching. (1243-48)

As an aside, in the third interview Morgan and I congratulated ourselves for recognizing and extending her idea of curricular change as play and thought we could coauthor an article. When she invited me to let her "know if you want to collaborate in the future" (1531) on this project, this was confirmation that our relationship had become a partnership.

Reflections on the Tapestry Metaphor

The use of tapestry as a metaphor to guide the conceptualization of this study and the writing of the thesis evolved naturally as I became conscious of how language relates to curricular change. My proposal for the study had identified the faculty member as the "bridge" between the planned curriculum of academic programs and the real world of the classroom. Unknowingly, I was presenting a conception which separated teaching from the curriculum. It was at the point of writing the interpretive summary to send back to the first participant that my language began to change, but I had not yet fully incorporated tapestry as a metaphor. I will briefly trace how this came about.

I was uncomfortable with the traditional use of "theme" in qualitative research and substituted "threads of meaning" to stand for "aspects of structure of lived experience" (Van Manen, 1990, p. 87) (see Chapter Three). These threads emerged from the participants' descriptions of their experience of curricular change in the university. Further along, as I began to write the interpretive summaries which compose Chapters Four and Five, the threads of meaning came together in patterns of meaning. Once I realized this connection and started referring to the process as weaving, I accepted that reworking the patterns to be a sounder and more thoughtful interpretation of Joan's and Morgan's understandings was part of what I had to do. It was at this point that tapestry became meaningful as a metaphor to both represent my process as researcher and the resulting commentary of each participant's curricular experience. As I continued to work with the metaphor, I began to think about a curriculum more in terms of the aesthetic process of creating a tapestry; the notion of bridge no longer fit my understanding of the relationship between curriculum and teaching. Then with the encouragement of Dr. Paula Brook, my committee chair, I revised the first three chapters of the thesis; the metaphor became an integrative writing tool. I will now expand on using a metaphor to think differently about curriculum, before I comment further on my experience of analysis and writing.

According to Bullough (1994), educational thought has been "long grounded in industrial metaphors" (p. 1); the notion of educational institutions as factories is entrenched in curricular practice through the legacy of Taylor (1911), Bagley (1907), and others. These are referred to as "manufacturing metaphors" in Harris', Legge's & Merriam's (1981) short piece on the use of metaphors in adult education. Derived from a functionalist social philosophy, Bullough lists educational consequences of this embedded thinking: the administrator as manager; teachers as "technicians" who are "responsible for meeting production goals"; quality standards set outside the institution; students as products to be "molded and shaped in predetermined way"; efficiency as the goal and management as control for efficiency; valuing competition; the discarding of defective material; and the special certification of "good material" (p. 3). Implying an emphasis on management and control, industrial metaphors also indicate that an "objective, impersonal, and detached attitude" on the part of teachers is appropriate. Bullough relates this to the pressure of scientism (p. 2). Other current forms of educational metaphors ultimately generated from the modern worldview, such as architectural metaphors and sports metaphors, infuse the language of educators (Harris, Legge, & Merriam). The point is that metaphors "reflect and communicate our philosophical orientation with regard to the aims of education, the role of the teacher and student, and the nature of the educational process" (p. 11).

If thinking with, and acting from, metaphors is part of a teacher's practical consciousness, they will tacitly influence curricular practice (Giddens, 1982).

> Metaphors are embodied. . . Under the surface of thought and action they go about their business of enabling and limiting meaning. (Bullough, 1994, p. 4)

In my example, teaching as a bridge between the curriculum and learning conceives of the curriculum is constructed from a plan through distinct planning steps and would be an example of an architectural metaphor (Harris, Legge & Merriam). Russell, Munby, Spafford & Johnston (1988) relate Lakoff's and Johnson's (1980) concept of "ontological metaphors" to how teachers think and talk about educational ideas and actions as objects, sometimes treating them as "commodities" which can be "given, taken, traded" and/or presenting a particular orientation (p. 68). A bridge as an object represents the curricular actions of teaching as directional—curriculum crosses the bridge of teaching to become learning. Without the use of a different metaphor to guide this study, I would not have become aware of my personal tendency to use the metaphor of the bridge or how my metaphorical speech has meaning for my curricular practice. I am left at the end of this study with the possibility of making this part of my continuing reflection-on-action.

Bullough (1994) posits that "educational renewal requires the creation of new metaphors" (p. 1) which dismantle the "dominant metaphor" of factory (p. 4). I think tapestry as a metaphor is facilitative of thinking differently about curriculum and teaching practice. As my previous assumptions became apparent, and these notions were revised through my conversations with Joan and Morgan and my reading, the metaphor allowed me to reconnect curriculum and teaching, or theory and practice.

> Metaphors permit us to "assimilate, in the light of the familiar, what was hitherto unknown, undigested or unnamed" as well as "contribute to an insight in what is already (all too) well known. . .Hence, metaphors are conducive not only to the development of new views, but also to the demolition of old ones." (Mooif, 1976 in Harris, Legge, and Merriam, 1981, p. 10)

From my experience, I think that the use of a different metaphor helped me to realize the hermeneutic circle in my understanding of curricular change and collaborative research.

The use of the tapestry metaphor also became an analytical and writing tool. It was, for the most part, an integrative way to conceptualize parts of the analysis process as well as the components of the thesis. I would agree with Harris, Legge, and Merriam (1981) when they say "what makes a metaphor so powerful is that it allows writers to organize and express themselves in an economical, colorful, aesthetically pleasing manner" (p. 10). But there were moments when having to stick by my metaphor complicated the process of writing, when saying something simple got entangled with needing appropriate words to stay congruent. At these moments I came very close to putting away my loom. On the other side of this frustration, I must admit that forcing thoughts and the language to express these thoughts moved me beyond my surface responses and supported a deeper understanding of Joan's and Morgan's meaning. The process therefore resulted in a stronger interpretation. I hope the reader of this thesis was able to go beyond the gaps undoubtedly left in my metaphorical portrayal, to connect with its intent and to weave their own understanding into the tapestry.

Weaving the Last Threads

There are inevitable loose ends in an interpretive study of the meaning of curricular change from the perspective of faculty members. Some are due to the nature of interpretation; other loose ends are a result of the time and space of a master's thesis. Some threads remain untied because, as Morgan and Joan both shared from their experience, current curricular change at the course level leads to deeper knowing, new or revised intentions and further curricular actions. This study also qualifies as unfinished in another way. Other faculty members have unique experiences and therefore the possible tapestries of meaning to be displayed beside the participants of this study are almost infinite.

That having some untied ends is desirable is reinforced by Lather (1991) when she says that in collaborative research what is sought is a relationship, even if it is temporary, where the participants influence change in each other and are changed by the deepening understanding of their interest (p. 56). In educational research at the higher education level this central interest is andragogy. I believe that I have been affected by my involvement in ways which I have made evident in my writing and probably in ways that I don't yet even know. Having returned to teach college classes, I know I am not the same teacher; I have caught myself during and after classes thinking about aspects of the curriculum in a different way than I had previously. And I will not approach curricular change without parts of Morgan's and Joan's meaning on my mind. Curriculum, as one of those words "alienated from their original experience of being" (Gallagher, 1992, p. 23) seems much closer to the lived experience of the higher education classroom and its participants, the students and myself, as teacher. My understandings of knowledge and the essential means and conditions for producing knowledge are still simmering, but what's in the pot is not from the old recipe. I cannot speak for Morgan and Joan but I assume that they have moved on to new ventures in their teaching and curricular change, and that in some way our meaning-making goes with them.

But what about others for whom this thesis can only be a vicarious experience and who will continue to, or are beginning to, enter the world of curricular change? Fullan (1993) makes a relevant claim that in our fast-paced modern society, teachers need to be reconsidered and prepared as potential and required "change agents" (pp. ix-x). What I think Morgan's, Joan's, and my own experience has shown is that in higher education there are already change agents who often go unrecognized. When you look at their work, they are also curriculum change artists, busy at their curricular looms, revising notions of higher education and doing their utmost to weave quality into the education of their students. What faculty members don't always do individually, or in collaboration, is see the important curricular contributions of their work. Those teachers, and others in their vicinity, might gain much if they were to stop and view the beauty of the curricular tapestries around them.

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APPENDIX A

Participant Consent Letter and Agreement

April 26, 1993

Dr. ____________
Department of ___________
Faculty of _______________

Dear __________;

Thank you for your interest in my thesis research on the experience of curricular change in higher education. I value the unique contribution that you can make to my study and am excited about the possibility of your participation in it. The purpose of this letter is to reiterate some of the things that we have already discussed and to secure your signature on the participation consent agreement which you will find attached.

The research approach I am using is a qualitative one through which I am seeking descriptions of your experience. In this way I hope to illuminate the question: what is the meaning of curricular change in higher education from the perspective of faculty members involved in change? Curricular change, as I am using the term, means the process of revision to curriculum at the course or program level; change may be self-initiated by the faculty member or part of a planned change effort by the department or faculty.

Through your participation as a research partner, I hope to understand the phenomenon of curricular change as it reveals itself in your experience. You will be asked to relate a specific episode(s) in your career as an instructor in higher education in which you experienced (or are presently experiencing) curricular change. Through two to three interviews, I will ask you to share your thoughts, feelings, and actions taken, as well as situations, events, and people connected with your experience. You may also wish to share personal documentation related to the curricular change.

I appreciate your participation and thank you for the commitment of time, energy, and effort. On the consent agreement, I have identified the date, time and location we arranged to meet for the first interview. For subsequent interviews I will accommodate your schedule. If you have any further questions before signing the agreement, I can be reached at 433-3158. My return address is at the bottom of the agreement and on the enclosed envelope.

A copy of the introduction to the study is enclosed for your review. The proposal has been approved by my master's thesis committee and reviewed by the Ethics Review Committee. My committee supervisor is Dr. Paula Brook, Adult, Career and Technology Education, Faculty of Education. Please feel free to contact Dr. Brook if you have any concerns related to the research study (phone ________).

Sincerely,

Linda Clemence, Graduate Student
Adult, Career, and Technology Education

Participant Consent Agreement

I agree to participate in a research study of curricular change in higher education as described in the enclosed introduction to the study. I understand the purpose and nature of this study and am participating voluntarily. I grant permission for the data to be used in the process of completing a Master's Degree, including a thesis and any other future publication. I understand that my name and other demographic information which might identify me will not be used.

I am available to participate during May to August, 1993. I agree to meet at the following location _________________on the following date and time ___________ at _______ for an initial interview of 1 to 1 1/2 hours, and to be available at a mutually agreed time and place for one or two additional interviews. I also grant permission for the tape recording of the interviews and agree to provide written feedback on the interview summaries which will be provided to me approximately one week before the subsequent interview meeting.

I understand that I have the option to withdraw at any point during the study, and that I will receive a copy of the completed thesis.

________________________ Research Participant	________________________ Researcher
________________________ Date	________________________ Date

Return to: Linda Clemence, Graduate Student
Adult, Career, and Technology Education
6th Floor, Education South

APPENDIX B

Sample Transcript of A Conversation With Interpretive Reflections (Joan, Interview I, pp. 4-14)

L: Why do you think that is? . . . People don't know how to get past those . . .

J: Well I think at times - other people may see it differently - but our chair is chairing it, and I think he oftentimes will bring us back and say we can't do that, you know, and I think sometimes that has guided us (Right) very much.

Seeing differently ⑨

"What is" stops what could be ⑦
- stops the flow: ⑧

L: So you are guided more by the constraints of the institution, the way it's been, than where you want to go . . .still what is rather (u-huh) than what should be . . . . . . .With problem-based learning, how have you kind of processed that in terms of meaning-making?

J: Purely, we've been stating it, that philosophically we should be doing it . . This is something - actually I was trying to get hold of ________ before I just phoned . . . because I wanted to tap into a few people - and I'd like to put together a proposal in faculty development because I've been harping on about that since day one. And it's not being put in . . . (Right) as a formal statement, and it really concerns me because I think we're going to get this program, we're going to get back to where we are. We have very little . . um, good. . well I feel that there's not really good communication between instructors to take the curriculum through a flow. And I don't know how you develop faculty in this type of process. And so . . . . . was suggesting I contact ________ because I think she has experience. But it concerns me that we're going to come out at the end of this (yeh) and we're going to say that it's all going to be problem-based, but no one knows how to teach in a problem-based approach.

⑦ ⑧
Saying the philosop.

Tapping in to people ④

⑥ ⑦
Get back to where you are

⑭
Communication barrier to deeper change ⑧

How do faculty develop in this process ⑩

L: So you put your energy into shuffling parts . . . into new (That's what I'm worried about) . . basically putting parts back together in wholes that are very like the old wholes . . .(that's how I'm feeling) . . not getting to the essence of it, eh?

J: Yeh that's what I'm feeling . . yeh . . and it's an opportunity that if it goes by the program won't, I mean it's still a good program (Right), so it doesn't, it's not do or die (Yeh). But it's a shame because there's such an opportunity there.

⑦
Opportunity going by

L: Really there is when you're in the process of change.

J That's right, yeh . . .yeh . . . so I'm needing to come up with some type of proposal to put to the committee, I think.

⑧
Propose to bring rea issue to the surfac

L: And you want to address the philosophical issue?

J: And the method of dealing with faculty to, um, to accept and adopt a new, and properly implement, a new curriculum.

Dealing with faculty ⑩

L: That's interesting, isn't it? . . . (Yeh) . . .I think what the literature would say is that, um, that that takes time, and when you're in a process of teaching on a day-to-day basis and dealing with your research and all those other kind of things, where do you fit in that time?

Fitting in the time ③

J: That's why I think we should have started it already . . . before even the curriculum was finished.

Starting without the curriculum (12B)

L: Just trying to see what happens in your own courses as they are right now.

J: Because that's your familiar territory. Now we're going to change everything all at once, and I'm really, I'm doubtful that that can happen.

Own courses as familiar territory ⑥
Doubtful about all at once ⑤

L: Right . . Have you done some exploring yourself in your own courses? When we talk about curriculum change, of course, it's the program, but also our own courses. . . I have) And that's probably where we make the most impact. . . we are the bridge, really.

J: That's right, exactly. (Yep) And that's why the faculty development is so important. (Yep, exactly). Um . . . I have, 'cause um . . and I have to reflect - it probably hasn't been the best year for I feel like it's (shared laughter). . it's sort of been a lower year in terms of my teaching (Right). It hasn't been, you know how you get good years and you get lots of, and so it's just been - if you would have asked me last summer it was really an up sort of end-of-the-year. Um . . .

Faculty development so important ⑩
Good and low years of teaching + change ⑧

L: Well, talk about last year. Did you do some different things?. . .

J: Yep. No, no even this year it was good but um, yeh, different things in terms of trying to change the flow. What I've really tried to do with my courses Linda is - I've got about three anyway that link - and what I've tried to do with those is take the material . . My courses are really the fundamental basic core courses, from them the students go onto (deleted) You know in any profession there's a basic foundation. So what I've tried to do is sort out what are the basic foundations (uh-hmm) because I don't think we've really identified them.

Linking courses as flow ⑫
⑨ ⑥
Seeing the foundation of the discipline

L: The one's the students really need to have an understanding of?

J: Yeh . . and then they can pull the general principles from and apply to any other focus. And so I've tried to do that with my courses . . and develop that. And then um . . also,bring in some of the clinical component into those courses, because the students aren't in clinic until about. . well they're in a couple of times in second year.

Course change as motion
Pulling the foundation principles on ⑫

L: By that you mean the practical?

J: The practical, seeing patients. So I've done some experimenting with bringing people with disability in, but not so much of that as using simulated patients, or using the students as simulated patients. Giving them the case scenario and um. . tutoring them on how to be the patient (Right), half the group, and the other half be the therapist examining.

Bringing in the practical
↓
Experimenting with learning process ⑬

L: So in essence what you're doing is bringing problems that they would eventually face in the clinical practicum (Yep) and in the job, right? (That's right) earlier into the learning process (That's right). And as it worked for you, is it working?

J: Yeh, it's been good, it's really been good! But I feel that I'm stuck now. . um, until we've changed the curriculum a bit, to do other things that I'd like to do

Feeling stuck because of program change ⑤ ⑫

(If the courses are all going to change around). Yes and I'm hesitant to do that, this year I didn't change a lot, because you know the time involved in that, if you're going to change again the next year (Right). . . But now I'm back in that same boat because this curriculum - change has not again taken off (Right). I mean we still haven't really taken it to the staff yet, to check that out (You're still at committee level). We are. And nothing's been set in stone (Right). Nothing's been finalized . . so I'm wondering if we're going to see even by September anything concrete that I can then base my redevelopment of my courses on.

③ Time involved in a lot of change
Change has not taken off ⑫
Setting curriculum in stone ①
- concrete vs abstract
- Linear structure of program then course change ①

L: Because the course changes have to go through all the other levels of (That's right) . . University government, don't they?

J: Yeh, so if I start . . . what I was just saying to a colleague just before I left to see you here is maybe what I'll try to do is start implementing some of these things, but then I've got to be very careful because I'm overlapping some of the areas that somebody else is teaching. If you don't do it in a coordinated fashion, and if other's aren't also willing to do the interim change . . (Then it kind of) messes up things (Pushes the edges a little bit) Right . . . yeh, so you know that's the frustration, the real frustration I'm feeling just now. And then it impacts a bit on job satisfaction.

Feeling "stalled" ③ ⑫
6B
Overlap of curriculum
Coordinated fashion ②
- for interim change
Impact on job satisfaction ⑤

L: Uh-hmm, certainly it does. When you're ready to move forward and eager (Yeh) and enthusiastic and you can't move forward, I think it does. . .

Can't move forward ⑫
→ loss of enthusiasm for change ⑤

J: Because then it - I found myself sort of (It begins to wear on you) yeh, sort of saying "Well gee" and you sort of lay back and then you . . you get frustrated just not being able to get ahead. . .

L: But the changes that you did make within the courses that you did. . (Those have been really good) You felt very good about.

J: Oh, yeh, I've really been pleased, really pleased. And I've learned a lot from those things . . .

Pleased about own course change ⑤

L: Can you give me a specific example of one activity that you would have said "I used to teach it this way and now this is how I approach it" . . .

J: Well I guess if I think back to beginning teaching (Right), man a whole bunch of things have changed. Um, I used to do a lot more detail and . . (Facts?) Facts. . and just detail. Pack it with information.

6B
Packing a course

L: A list of ten things you need to know about (Yeh - shared laughter. And now) Gee, that rings a bell (laughter)

J: I have a feeling we all do. But now I certainly, if I was to look at the content now . . I've got much, there might be, probably the same amount of content but I'm teaching less volume in a sense. Does that make sense?

Less volume of content 6B

L: More concepts or understandings (yes) and how to apply them?

J: But I'm not doing as much demonstration but I'm getting the students to do their own learning and problem-solving. So I'm not up there demonstrating all the techniques and, and verbally describing individual peculiarities. The biggest thing I've probably done in my teaching is wrote a textbook with a colleague, and so there's now a textbook now for students and they solve, they can learn by themselves. . And I question them and I develop workbooks that have questions, guidelines to have them go through the text or parts of the text and then questions that they have to, that they can think out themselves and then answer, and then an answer section of, a suggestion section of answers (Right) because they are not all necessarily answers. And that has probably been the biggest change I've made throughout (um) so far.

The biggest thing (6B)

Turning over responsibility for learning ⑫ ⑮

L: It also sounds like a real shift in your role (It is) as an instructor.

J: Yeh, and I think it's been one from of course most control to lesser and lesser control in a sense (Right) which is has been a hard thing to give up in many ways.

⑮ More to less control

L: Isn't that true (it is). That's really true. . . It means a whole shift in our way of thinking about the learner (yeh), how we interact with the learner (yeh), the whole thing.

Asking about my experience.

J: Is that your experience as an instructor . . ?

L: Oh yes, yep definitely (Yeh) Um, from one of being quite teacher-directed thinking -probably in the process of learning the content myself (Yes) to the level that you can teach it (You're right) to trying to give that up a lot more (Yeh) And there's some tension there, not only for me as an instructor, but also for the students because it's a different way of being for the students than they've been used to, particularly if they've come right out of high school.

J: Yep, which we get half out of high school and half out of, roughly, wherever . . .

L: Right. . What led you there .., from being you know fairly teacher-directed, or content-oriented, to being more open? What happened that made you do that?

Being more open (6B)

J: Okay, I think what happened when I first came to teach there was no direction whatsoever (Uh-hmm) And when I've asked for direction, it was not often because the comment that came back was "You've got academic freedom. We can't tell you what to do." (Oh okay. Shared laughter. . . Nice . . when you're just starting) Yeh, so, in university settings, you probably know, there isn't - there's more than there used to be - but there still really is a lack of guidance in terms of teaching. You know, you're not trained in that. So I think, I came into the system like that, having remembered my education. That's what I fell back on (Right) to decide how I was going to do it. And, um, then you've got three hour blocks and this and that, so the next thing is as a clinician I was thinking what do I fill this with? And now I look back at it, quite right, the statement was perfectly true that there were too many hours. . . that when you first come into the system you feel it is right and you should be teaching it, so you begin to pile things in, and of course the tendency is, as you say, you're learning the subject yourself again to really solidify it, so you put in all the content and detail.
And you get yourself into all sorts of problems doing that for a starter (laughter) and then you get questions on it (Yeh, that's really true). So I think that's what did it, the desire to do the job very well and include

(6A) ⑯ Lack of direction with "academic freedom" - for beginners

No training for teaching ⑩

Filling up the curriculum as first stage (6B) ⑯

Adding the detail

everything, not miss anything out and make sure that - and as long as you said it you figure the students . .you know, it's done (I got it!) It's done. (Yeh) And so I think now to the point where I really believe that more responsibility can be put on to the student and um, and I have much more confidence of coursein knowing if I don't use the hou; they can have the hour to study (Right). But also I think, because in the process of learning how to help students learn (uh-hmm) I have learned how I learn. . . and how to approach a subject to take it in and . . Now the next thing that I should probably be trying to develop in my teaching is to help the students learn how to learn. Not necessarily the content of my subject - I mean they need to know that too (right) - but if I can teach them that, then . . that I suppose is facilitating - I'm moving into that area which I don't much about . . .

Responsibility on the students ⑮ (1

Hours of course ③

Learning how to learn ⑯

Areas we don't know much about (6B) ⑨ ⑩ ⑪?

L: Sounds like you do know quite a bit about it (laughter - Yeh - I don't know) from your experience (yeh) you've probably been learning what's working and what doesn't work.

asking [illegible]

J: Yeh, but to make it really much freer, I don't know, I think that that gets scarier again. Do you know what I mean?

New role is unknown ⑪

L: Well because we don't have the boundaries of our experience, and the students don't either (Right). There's been some really good writing lately, just in the last two years, of people that have tried to say "I need to move more to" - they don't call it facilitation but as one writer called it for example - to be more of a midwife teacher, sort of in the metaphor sense.

Boundaries of experience (6B)

J: Okay, so assist but not . . . (direct) That's a good expression.

Language for what we mean ⑭

L: And um, watching the students reactions to that and their own reactions to that. I'll try and - there's one article that I passed on to one of our instructors at the college this year because she was doing, or at the university, because she was doing a fairly similar shift (Oh), trying to move away from being traditional (Yeh) to being much more open (yeh) and um, really struggling with it. And I found, I had a really good article, so I'll try to pull it for you. I don't know where it is right now (Thank you, thanks) but there are some people reflecting on that right now (okay) because that's the domain that we're in moving from something that we're used to (That's right) to something that we're not.

Sharing resource

J: But also getting the students to do - that's the other thing - um, because it just makes me cringe now when I go by any room and I hear somebody talking entirely. It just doesn't sit right with me, when I think about how I learn.

Thinking about how I learn ⑯

L: What happened for you? I want to ask that question again because I think that's an important important question. What happened for you that you were able to move from being a content-based teacher to now saying "I want to turn it over to the students"? That's to me a major curriculum change, just that shift (Yeh) in your own thinking. It may not be written down in goals and objectives.

J: No, it's not . . . I'm not sure, I just have to reflect . . . what made me change. . .

reflect

L: Or the word that I've used here (referring to prewritten questions) what was the impetus for that change really and your own thinking about what the curriculum should be like?

J: I think it was really my gaining far deeper insight into how to really grasp information or concepts to learn, I guess. I don't believe that we're ever taught, in school anyway least from my experience and my own personal plus seeing others. I was sitting next to a kid on a flight back from Toronto who I thought was in grade seven and ended up being grade twelve. I started to help her with her essay on the plane . . and realizing, I reflected back into school years. You know how they tell you to do an outline for a paper, and I'd never do the outline; I'd always do the paper and then write my outline (shared laughter) . . . but now I know the reason for the outline, now

Deeper insight about learning ⑧

Frames for thinking ① ⑰

L: It frames your thinking.

J: Exactly. But the thing they leave out is you have to gain a grasp of your subject area first before your outline even goes down.

Grasping of subject area first ⑯

L: . . .It's hard to build a frame right?

J: That's right, but I don't even think we teach courses that way. I think we start into the nitty-gritty stuff, so another thing I've changed I guess, according to that, is that I try to give the students a really good overview before I even get started on anything else.

① ⑯
Begin with a "frame to learning

L: So you help them build that frame.

J: Yeh, I start with the big and then go into the other. Now you asked me how . .

L: What was the impetus for that change?

J: It was my discovering the easy way to approach the topic.

Discovering the easy way to teach ⑬

L: So it's almost like I've taught - I'm just trying to word it outloud - I've taught the subject a number of times and now with my depth of understanding (Yeh) of the content, I'm looking back at that now and I can see it (Yeh) more clearly.

(an interruption - son came home - short discussion about nutrition and explanation to him about what we were doing)

- Anyways, just to continue that thought . . . what I'm hearing you say is that you have made yourself fairly major curricular change in your own (Yeh, I have). and what has been, I'll use the word again - I don't know if it's the right word - the impetus for that has been really having experience and time to teach, and then being able to reflect back on that (Yeh) teaching (Yeh). And seeing it really with different eyes.

③ ⑬ ⑯
Having the experience & time

J: That's it exactly. I think that is it.

L: Is there anything that caused you to look at it through - well you said that you got this depth of understanding of the content to some extent. Is that correct? (Yeh) And thinking about the learner, or the learning, in a different way. . .

J: Yeh and they lead back to my experiences in my undergrad program. And realizing that some of the stuff that I was taught was made so darn - well, that's not blaming - but it seems to me approached in such a difficult way. Like I never picked up the very simple concepts (Concepts) when I went through. And I thought, why didn't I?

⑨ Reflecting on own learning ⑯

L: This is a list of facts, memorize them and get them out again?

J: Well it's incredible as I look at it now, and I remember it . . in fact, one of the courses I'm teaching now, or I taught, I was taught by a colleague. And when I went through it I remember thinking "I don't have a clue what's going on here and I don't know how I got through with an eighty something." I don't to this day (Good memorizer - laughter). Exactly, I was at that time but I'm not so much now. And so I thought, why was it so tough. . . And I still don't know exactly but it certainly made me think that I've got to make it, I've got to state that to the students, and also make it appropriate so that they don't have that difficulty.

No clue about learning ㉒

Making it "simple" 16 - less dense vs. difficult (6E)

L: So it's almost like that you realized that you didn't make the connections that were really important (Yeh) and you're wondering if there's a way of helping the students (Yeh) make those connections.

⑫ Making connections for students ⑰

J: Yes otherwise I think I'm wasting a lot of my time and they are too because, you know, if it's not meaningful.

Waste of time ③

L: So part of the process is that you've gone away from kind of the list of facts and you're dealing more with concepts or understanding, framing that and then building the concepts inside and . .

J: And realizing too, sorry Linda, this struck me - the other thing I think I've realized and it's through teaching experience, there are a number of things but of course another highlight is that I've realized how long it takes people to learn . . . and I can't rush that, I know that. But I can't believe how long it takes for people to assimilate information (To really get it in there, right) Yes, and that's everybody. And I think you have to give them time. I don't think, it's not something unusual like everybody has it; I don't think I've appreciated how much time it takes people to assimilate in their own minds.

Long to learn ?

L: Well I look back at some of the course areas that I took in my undergraduate year and in high school, and my understanding of those course areas was really really surface. I remember some words (Yeh), very few theorists, right - you learn the list of theorists (Yeh) - and probably very few concepts that I can apply to anything (Yes). And if I did learn them - I look at some of the course I took, my undergraduate degree is in human sciences - for example from anthropology or sociology - some of those things I probably can apply, but it was mostly because I wrote papers on them (Yeh). So I got to know something in much more depth than just on an exam or a lecture.

J: Yeh . . and part of that is reading many sources. That does it, it reinforces (Well coming back to it) Yeh, so reinforcement and time.

① Reinforcement of learning ⑰

L: So it's almost like you've got to take the big pile of content (Yeh) and minimize it down to the main kinds of ideas (yeh) or the main understandings (yeh). And the other stuff is gravy.

J:: I've just got to jot this down . . .because I'm going to be doing a course outline and I want to put some new ideas . . .

New connection

L: It's interesting, like you've basically come to that shift in thinking in your curriculum on your own (Yeh) Right?

J:: Yes, some of it's very very personal. I know it is. Some of it of course you're influenced by your environment to a certain extent, but no, the real philosophies I've come to I guess on my own . . . (On your own) Yep.

(16) (13)
Coming to change on your own

L: It's pretty impressive really . . . you didn't have a book - you were saying earlier that one of the problems with your curriculum committee is you don't have a curriculum person or a facilitator or someone that's got sort of that curriculum wisdom. . . , what I'm hearing you saying is you have that curriculum wisdom (laughter).. . . from your own process (Yeh). No I'm just (Yeh) . . . I guess one of the things I'm wondering about is that, as a committee, do the people in the committee ever talk about their own process? . . This is what it's meant for me to get closer to what I think is problem-based learning, in the courses that I teach? . .

J: No, and I think . . . well I suppose we do occasionally but no, not specifically. But also you see, what I experience with our faculty is very much, there isn't. . there isn't tremend . . there isn't good communication between instructors regarding content in courses, and reinforcement. And I feel that there's something there, and that's sort of the next thing I'm trying to grapple with (Yeh), put my fingers on, is students will go from - let's take my courses as an example, stuff that I've taught - into a second year course that applies exactly the same concepts, except you now add a piece of equipment to it or a slightly different orientation. And these students aren't able to, the comment coming back is, they don't remember this stuff or they don't - and yet when I do practical exams and mix the two groups, the second years have been examined on their stuff, the first years I'm examining and there's other stuff that relates. And then I take them one step further with just a question that they've never been asked before and these guys can answer at this stage. Why can't they answer it when they get out there? Are we adding so much other stuff that they're just getting so bewildered and confused, and sometimes I wonder if that's not the problem . . .

[illegible] (6B) (14)
Absence of communication between instructors about courses

Grappling with the next thing (12) (16)

(6E)
A course as a container
- don't take learning any further
- adding so much stuff

L: The application isn't broad enough, right, they can apply to the thing that's right in front of them but not to another level.

J:: And Linda, it's not difficult. They can use the same textbook even if they wanted to.

L: Right. And it's not if you don't have bright students (No, not at all) You're department I think has the cream of the crop.

J: Yeh, exactly. So what is it that we're not doing, 'cause yeh you can't say . . that's really a burning issue right now for me, why that's happening. And I also wonder if - and I don't think that this is the solution - but one thing that.

(4)
A burning issue to change

. is it because they're relating it to with one person here. And also they've got three hours a week of (deleted) and that's all they think - and they know that course boundaries should - but this is where I'd love to get rid of course names (Yep) and just have . .

Knowing the course boundaries ⑥

L: Have them in process, continuing to build, where am I now, and what do I need to do next.

J: Yeh, because I really believe that people put it behind, and they're so conditioned with that . . .

Conditioned by the process ⑮

L: Yeh, I think learners are very conditioned by that (yeh). . um process. But it almost sounds also like almost a gap in thinking (Yeh). They can think at the - if we talk about problem solving thinking - um that they're able to, I guess we could call problem solving thinking at a very very specific level. And they're not able to move that, transfer- it's really a matter of transfer - transfer that thinking to another example (Uh-hmm). . . Hmm so I almost wonder how many times do they have to do it over here, you know similar kinds of examples, before they're, before it comes a thinking skill and not just a learned response.

J: Or is it - it's not so much the repetition there but um . . . because they get lots of repetition, in fact I've been thinking , we've been thinking of decreasing (Yeh). So is it something else? . . .It just hit me now it's gone, um . . . Maybe it's the way we're getting them to, the way we're challenging them, maybe it's too structured, therefore they don't - it's still even though you're getting them to think, you're not?

⑰
Artificial thinking
- because of structure

L: Instead of measuring a fact, they're memorizing a thinking skill. . . (Yeh) It becomes quite a, it becomes a technical thing that they're learning. .

J: Yep . . (writing) okay yeh . . this has given me some good ideas for my course . . .

Connection made

L: That's, umm, an interesting - that whole area of thinking skills. You know when the material first came out on it, it was you could teach a skill and you could practise it and they'll learn it (Yeh). . . Thinking on that has really changed to . . .more when we're, where students have to have that part of themselves, they begin to look at the world that way. . (uh-hmm) where you are really changing their, well their frame or their structure of being a learner, and then they take that with them then wherever they go.

Changing the [illegible] of learning

J: Yes . . . yeh, yeh . .

L: Actually there's still a lot of controversy . . that was a big area for me. I did a paper on it thinking skills. . (oh is that right?) because I tried to redesign several courses to promote thinking skills (yeh) and I became more frustrated (did you?) I did. The students hated me (laughs). I thought I was doing wonderful things for them (Yeh), exciting, we were doing all kinds of practical examples and they would have been much happier if I just would have stayed with the 20 things on the list (And told them) Yep, because it's much harder.

J: Yeh, that is part of the pain of doing change, isn't it, and experimenting. But you know what I found really successful . . because I started to implement this simulation business, not where I simulated patients that we have now, but I started to - I tried it out first, we had a three day seminar with someone from (deleted) - the way I tried it out before we'd even got any of the patients trained, was I decided I was going to use my own students and my TA's, so I used a TA to mock up a fracture. And it was so good, in terms of I assessed her and that was to give them the overview of the (deleted) assessment. They kept asking "Is your arm okay?" And so it really came across well and then what I do is I got her to do another simulation, this time they knew it was simulated of course, but still it was good. And I said, I had four groups, they were small groups - you see we've got labs of 66 students in them now which is too big to really, it just changes but I used to have 33 at a time - and I had the group and I asked one student to come out and start an assessment of a patient and then I'd say - and so I could do this without warning - then the others could help out if they wanted so this person wasn't totally left to sink. And we'd do time outs where the patient was sort of in suspended animation for a time (Laughs - It's a good idea) And then we'd start again, and we'd continue. And then I'd say "Okay time." That student goes into the crowd again and I pick out one other to come in and continue the flow. Or um . . so there were different ways of experimenting with this (Right). And there was one session where I just had one student come up and do the whole thing, an assessment from no preparation, and of course he was hesitant at first and he said afterwards, "That scared the heck out of me" he said. But he said "I've learned so much, I've learned more from that than I did from the reading."

Pain of change ⑤

(16a) Bringing students into learning in non-threatening way

⑬ Different ways to experiment

Depth of learning ⑧ ⑰

L: Because it was real.

J: Yeh, and he was pushed. He was pushed. And he really discovered what he did and didn't know. . .

⑫ "Pushing" the learner to learn ⑰

L: So that kind of, that kind of experience really worked.

J: Yes. But the other thing I do, I really tell them if I'm trying - that year was a really good one for telling them, I was very good at telling them "this is an experiment, I haven't done it before." (Wow) And sometimes I'd give them evals to fill out and I'd compile the evals and I'd tell them about those. I'd spend five or ten minutes going over it, showing them the breakdown of what they'd thought. And then I'd say what I'm planning to do next time (Well). So I think that that really pays off, because they see that you're listening, if something didn't go well. First of all they know that you're trying something new and different . . .that you're going to listen to what they think of it and then you're going to take that and share it with them too.

⑬ Experimenting with the students

⑰ Listening to what they think

L: The word that comes to my mind is real. What you're doing is making experiences close to real and you're being real (Yeh). . being more open.

J: Yeh . .. .Yes I think that paid - that helped me, my experimenting, because I did quite a bit of experimenting. That was one of the keys that made, 'cause you know how like you were saying, your course evals can come out terrible if you try new things (Yes) It can, I think, it can really kill you, but I think that's what - things came out well and when they didn't, that showed the students that it's okay .. . .

⑬ Experimenting readies students for evaluation of change

L: Right, you're evaluating with them. . (Yeh) instead of getting them to evaluate you, you're evaluating with them.

J: Yeh that's right, and trying things with them.

⑬ Trying things with students

L: So in, let me say that again, you have done a lot of curriculum change (I suppose). Part of it sounded like you started thinking about things differently (yeh) and that was based on taking time to reflect (yeh) at where you've come from as a learner and as a teacher (yeh). But then it sounds like the next thing was experimenting (Yeh, that's right). There's no one answer right off the bat. You need to go in and try a couple of things and then see if they work (that's right) and shift them again.

No answer off the bat ⑬

J: But my question is: when you've got a whole bunch of staff in one department and your're trying to run a program that melds, and there are different styles 'cause I don't think you can implement total problem-solving . . um and some people, some people just won't feel comfortable. Is that not true? I can't see everybody fitting the same mold.

A program that melds ⑫

① ② All faculty won't fit the same mold

L: Well I think every instructor probably has to make their own meaning with it.

J: That's right . . yeh. So how do you bring in a new curriculum . . and . . have the faculty implementing the philosophy of your change in . . in teaching philosophy or whatever you want to call it.

How to change philosophically ⑧

L: Probably . . I don't know, I don't know if there's an answer, but what's coming to my mind right now just from your talking is that what people need to do is to go through as a group what you have found as an individual (Yeh) . . where we stop and we reflect back on what is it that's not working. And we've already said then, we've defined what we want to be different as problem-solving, what the heck does that mean? You know, and making meaning of that and then starting to experiment and move forward.

J: Yeh . . but how do you coordinate a group to do that? I think that's really tricky . .in the university setting. Do you understand what I mean? (Yeh I do) And I understand what you're getting at too, and I think that's a very interesting point to make.

② Hard to coordinate faculty

L: Well if we were going to, if we were going to go into a classroom and now we have a new curriculum and it's based on problem-solving, right, we would need to as you were saying . .(yeh) we would need to frame that with those students. We'd need to have a frame, a frame (laughs). . I'm getting (Yes). . a frame for problem-solving. And maybe what we need to do is do that with our staff. As staff do we have a shared meaning of what we mean by problem-solving (uh-hmm) and can we make a commitment to start using that frame, if we say it's so wonderful, with our own curriculum problem-solving? Because that's probably what it is, aren't you - curriculum change in your situation as you are doing it in the program is curriculum problem-solving. . . so maybe the healthiest way would be to approach it as a problem.

Curriculum problem-solving ⑧

J: Well not necessarily, not - well when you say actual problem-solving I don't know if it's curriculum . . .because you see. . well it is, you see there's been a couple of things - ah, now I'm thinking. The couple of things that probably

APPENDIX C

Interpretive Summary of A Conversation
(Joan)

July 9, 1993

Dear Joan:

Re: Curricular Change: Further Reflections

Enclosed is a transcript of our conversation of May 3. In the right hand column, I have recorded a beginning identification of themes. I would appreciate any feedback you have on the adequacy of these words to portray the meanings that seemed to be evolving from our discussion.

I would like to use these ideas, and others which you may have, to continue our conversation. I want to be sure we are getting at the meaning of curricular change in your experience as a faculty member of a university. The aspects about curricular change evolving from our first conversation which have caught my attention are as follows:

1. The idea of experimenting with change. You talked about how you tried simulated learning and diagnosis and used student evaluation to get feedback about this strategy. It would be helpful to me to have you expand on this example or share another example of experimenting. This in itself appears to be a process of problem-solving as an instructor to come up with what works best for particular learning. Is this the way in which faculty make changes in their curriculum practice? For me this is a different process than what is typically implied by the step of "implementing the curriculum," and I think a healthier way of looking at how we take curricular change into practice. I'm excited about this and think you have provided a valuable insight here.

2. Some changes are deeper changes i.e., the change in student role from passive to active responsibility for learning, the change in instructor's role, changing the philosophy or approach throughout the program to problem-based learning. This compares with more surface changes such as the length of the program, the arrangement of content in courses, the course titles and numbers. The deeper changes seem harder to keep in focus and translate into concrete actions for program curricular change. Why is this so?

3. It is important to keep the "dream" of the intended curricular change. What seems to dislodge faculty from the dream are accepted institutional requirements such as the structural formation of classes (i.e., 3 hour classes, the objectives of courses etc.). How can a department ensure that they do not lose the dream?

4. The need for good communication about curriculum and curricular change. You identified this as an issue related to the current curricular change process, but also generally relating to establishing the flow between courses in the curriculum. This really "rang a bell" for me because, although in our department we had formal sessions to talk about our curriculum, I am not sure that we had "good" communication. I would like to hear about your personal experiences and your ideals.

5. There are extremes in the process of curricular change. You began by saying "and so we've sort of gone from one extreme to the other, it seems to me." In the ensuing

conversation, your first experience with curricular change, when you were a new faculty member, was compared with the current change process. Your description highlighted some differences; I have tried to represent your thoughts in chart-form (attached). What seems to evolve from this discussion is that there needs to be a balance related to faculty involvement, the time for discussion/talk, and action. What would this "balance" look like? Are there times, in your experience, when the department gets closer to this balance? Another way of saying this might be: when is the curricular change process working?

6. Faculty development is required to prepare faculty to implement curricular change. You mentioned more than once that you may write a proposal to encourage this idea. What do you think is missing in faculty member's understanding related to curricular change? What would make a difference?

We may not touch on all the above points; they are intended mainly to be a bridge from our first conversation and we may decide to focus on other related things. Perhaps as a lead in to these and your own queries, you could talk about how the curricular change process has proceeded since our last conversation.

I will be in town July 20-21 and July 27-28. If any of these dates are possible for you, please let me know when and where it is convenient for you to meet with me by leaving a message at my home phone number _______. If by chance I do not receive your message, I will call you in about a week.

I'm looking forward to our next conversation.

Yours sincerely,

Encl.

APPENDIX D

Threads of Meaning
(Morgan)

Participant 1 THREADS OF MEANING

	Page and Line No.		
	Interview 1	Interview 2	Interview 3
I ***Learner at the Center*** **1 & 11 Orientation to learner** • Being aware of student needs/learner		1:29-39; 13:641-644	
• Student comfort (as a signal)		2:51-54; 77-79	
• student voice - hearing the learner		1:91-94; 9:471-474	
• losing the learner		4:166	2:100-104
• consciously work to keep the learner in the picture		4:177-183	
• reading the response of students - response as a cue to adapt curr. content		5:219-233	
• thinking about the climate for learning		6:268-274	
• being able to read learners harder in big classes		13:672-682	
• lip service to students		14:726-729	
• change to respond to new situation - new group and time			8:423-427
• stress on family experiences			2:100-103
• covering up student voice - view of reality			12:598-617
• they claim new "seeing"			14:696-700
• student individuality in seeing			14:706-714
• formula teaching avoided			14:742-747

•lessening the flack - fitting in with students			22:1157-1161
• bias blocks potential (of students)			23:1226-1230
• (2) curriculum-making with students - giving them a say		1:42-30	
II. Curriculum as Play **4. Curriculum flexibility/openness**			
• open curr. for individuality & freedom		2:77-79	
• flexible curriculum plan		2:85-94; 3:104-106	
• when curriculum works it opens up			4:186-192
• open to dissonance			9:438-443
• formula teaching			14:742-747
5 Curr. change as dynamic, emerging	2:65-72;76-78:83-88		
• self-initiated change is process of change	9:428-436		
• curr. change is not automatic	11:542-547		
• change in action then put into writing		3:114-115	
• the spiral of change			4:189-195
• never completed			7:327-329, 344
•unacceptance by institution of this model			8:374-376
• seed of authenticity is generator of change			12:591-593
• seeing "spreads" to other facets			12:637-639

•change as revitalizing - finished would be boring			7:327-329; 21:1123-1126
• always change to work on			15:786-791
• passing the change on - slow process			17:880-882
32. Playing with curriculum	4:164-73; 7:356-60		
• a reflective activity	6:309-315		
• trusting tried changes			4:184-186
• confidence to play			6:274-278
•as a different metaphor - is accepting of trying to change			26:1384-97; 27:1402-4; 1446-48
• challenging the notion of curricular change			28:1455-59
• playing with new meaning			28:1485-94
•new ways are technical at first - like "functional" play			15:778-784
18. Real change			
• Content as surface change	3:142		
• concern with how it looks on the surface vs. real change		11:545-549	
• program change as structural and content change		15:773-779	
• instrumental impetus for program change		15:780-786	
• surface change on paper		16:803-805	
•changing the frame is deeper change	7:364-370; 13:681-687		
• dissonance is okay			9:438-443
• course syllabi to represent change in course instruction			24:1240-44; 23:1198-1204

III Seeing a different perspective **7/16/25 Change through critical perspective**			
• maturing as an instructor-seeing a different way	3:116-119		
• recognizing and naming the change/ uncovering the layers over the voice	5:229-232; 10:494-500		12:598-617
• seeing past the teaching reality	5:264-267		
• power	8:383-394; 10:486-500; 11: 551-556	18:948-954	23:1181-93
• dominant reality		9:466-471	
• getting in touch with the technical	4:144-188		5:257-265; 6:270-273
• Critical theory as a lense for reflecting on practice (interpretation as part of critical)	14:709-712	4:208-210	
• critical theory opens options for learning/ legitimizes other knowledge		16:850-857	22:1150-59; 23:1190-93
• interpretation as part of critical		4:208-210	
• need the voice to question			11:567-588
•instrumental teaching misses the personal			19:965-972
12 & 15 Curriculum as interpretation			
• translating curriculum	10:512-19		
• students interpret the curriculum - play a part	10:523-25; 11:558-61		
• based on experience and readiness	12:616-18		
• change in action then put into writing		3:114-15	
• aware of own subjectivity		6:301-304	
• claiming the way you see the world (see note)]		9:450-57; 12:624-640	
• curriculum as how one sees reality (see note)		9:459-466	
• can't control how others see things			4:205-8

16. Seeing beyond the known			
• sequencing to fit the curriculum	7:336-342		
• constraints of curr. as discipline	13:681-687		
• freedom to see beginning of change		10:498-501	
• seeing the systemic distortions - new "sight" comes out in curriculum		10:509-514	
• "seeing" as a curriculum goal		13:653-660; 17:861-863	9:439-443; 13:693-695; 23:1222-5
• seeing differently means seeing power & dominance		16:834-46	
• having language to see			28:1470-81
• challenge as seeing			3:118-26; 4:162-7
• seeing the system "lies"			25:1307-12
• getting back to the bias thing			25:1330; 23:1225-1233
• losing sight of the goal			26:1359-1361
• blindspots of university			6:303-311
• "seeing" spreads			12:635-637
• new lenses to see/legitimizing other forms of knowledge			13:687-689; 22:1150-1159; 23:1189-90
• "in-sight"/gaining trust in insights			13:693-694; 28:1485-94
• validation of changing perception			12:631-637; 18:911-915
• process of personal perspective change as critical social science			12:639-646
• teaching as "focussing" the view / providing alternative views/ways to help see different view of curriculum			14:712-716; 739-742; 28:1498-1501
• patterns as blindfolds			14:727-35;23:1230-1233
• seeing through to real need			29:1520-1525
• not all learners "see" what is made available to see			15:762-777

27. Power & control			
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• technical language			7:325-326
•instruction not curriculum			8:385-391
• can't just apply curriculum (implementation)			9:428-429
• "getting them to see" (control lang within new view)			13:693-697
• language of measurement & performance - gotta be in control & "right"			26:1388-1392
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8-10 & 14 The context of the university			
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• curricular change is change in an environment		5:258-262	
• not easy to "break into" the dominant way of seeing things		7:337-363	
• faculty being at a different place in thinking about curriculum		8:392-395	
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• the view of evaluation			7:368-372
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• setting repeats social messages			17:857-859
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19. Faculty response			
• resistance of faculty as responsiveness		11:555-557	
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• support as united front for change			15:793-7; 16:852-9; 17:865-66
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• institutional "care" for change		14:744-748	
• research priority not teaching		15:752-768; 19:989-990	
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21. Student response to change			
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